Sunday School Number **Price, 5 Cents**

Rev Wm E Hooker 1jan09C

The Living Church

VOL. XXXIX. MILWAUKEE, WISCONSIN.—SEPTEMBER 5, 1908. NO. 19

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PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

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But the Sunday School paper brings them, intermingled with stories and pictures, a simple religious thought. The right Sunday School paper is, therefore, a definite

MISSIONARY AGENCY

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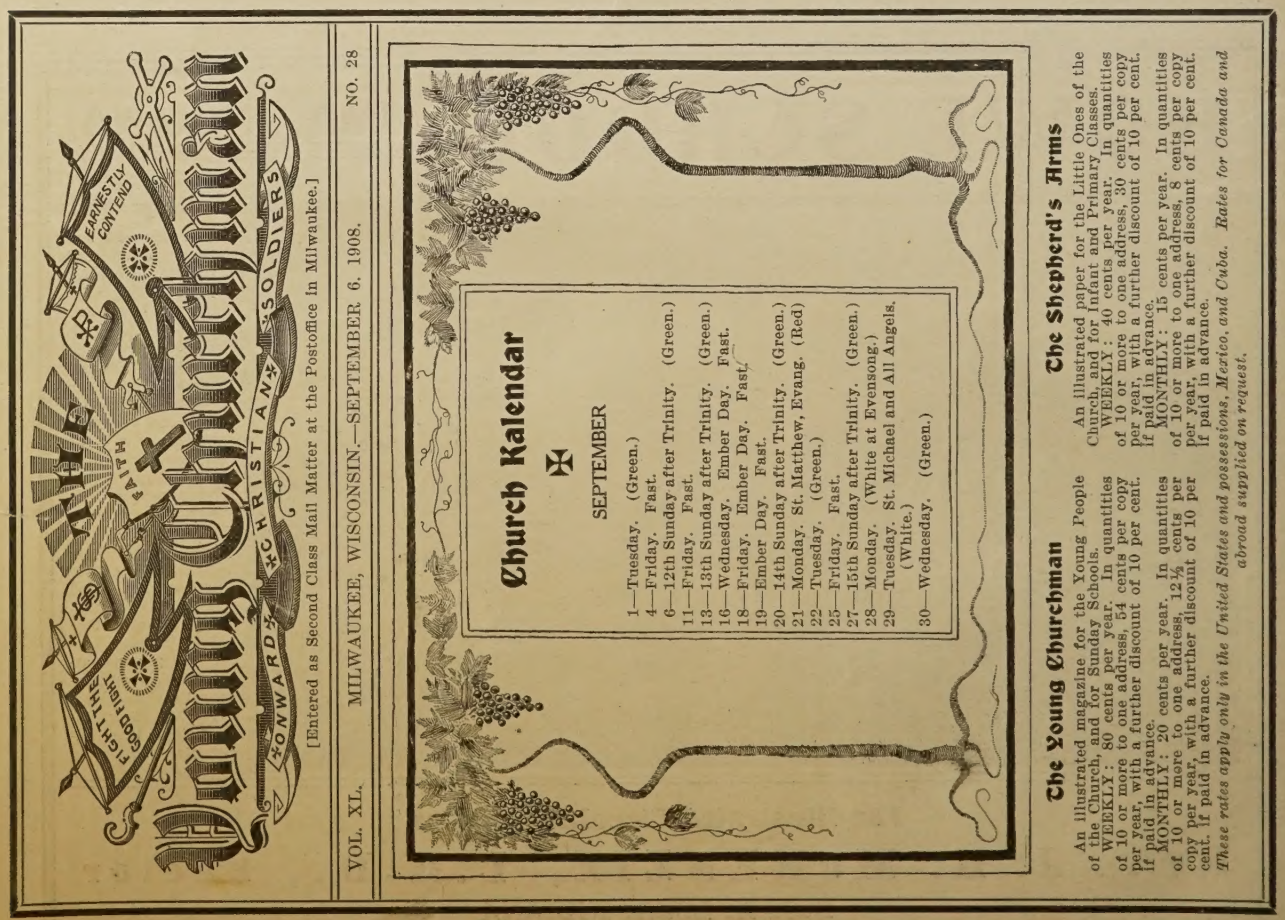
The Young Churchman Company was originally founded on its oldest and yet always new publication, THE YOUNG CHURCHMAN—founded in 1870. It is now published weekly and monthly in magazine form, with cover as per full-size *fac simile below*. It is intended for young people in their 'teens and for the family. The SHEPHERD'S ARMS is for younger children and primary and kindergarten grades in Sunday School. See full-size *fac simile* of first and fourth pages on page following. Terms for both publications are stated at the bottom of The Young Churchman cover *facsimile* below. Sample copies free on application.


The Young Churchman
EARNESTLY CONTEND
FAITH
CHRISTIAN SOLDIERS
FIGHT THE GOOD FIGHT
ONWARD
[Entered as Second Class Mail Matter at the Postoffice in Milwaukee.]
VOL. XL. MILWAUKEE, WISCONSIN.—SEPTEMBER 6, 1908. NO. 28
Church Kalendar
SEPTEMBER
1—Tuesday. (Green.)
4—Friday. Fast.
6—12th Sunday after Trinity. (Green.)
11—Friday. Fast.
13—13th Sunday after Trinity. (Green.)
16—Wednesday. Ember Day. Fast.
18—Friday. Ember Day. Fast.
19—Ember Day. Fast.
20—14th Sunday after Trinity. (Green.)
21—Monday. St. Matthew, Evang. (Red)
22—Tuesday. (Green.)
25—Friday. Fast.
27—15th Sunday after Trinity. (Green.)
28—Monday. (White at Evensong.)
29—Tuesday. St. Michael and All Angels. (White.)
30—Wednesday. (Green.)
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An illustrated magazine for the Young People of the Church, and for Sunday Schools.
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Full Size Fac-simile of The Young Churchman Cover

LESSON FOR THE ELEVENTH SUNDAY AFTER TRINITY

GENERAL TITLE OF LESSONS:—"BIBLE CHARACTERS."

What is the Text?—"Go ye into all the world and preach the Gospel to every creature" (St. Mark 16:15).

JONAH THE FOREIGN MISSIONARY

(Jonah 3:1-10.)

TO-DAY we learn a most interesting lesson about a man whose name was Jonah.

God told him to go to the city of Nineveh and tell the people that they must stop being so wicked, but Jonah did not want to go; so he said, "I will run away and hide from God." There was a ship just going to sea and Jonah paid his fare and went down into the very lowest part of the ship. He thought God could not see him there

JONAH THE PROPHET.

and would not know that he was running away. Yet he did not feel happy at all, and he told some men near him that he was running away from God.

Then there arose a terrible storm; the great waves dashed over the ship and the lightning flashed across the sky. The sailors began to pray and everyone thought that the ship would surely sink. They said, "There must be some very wicked person on this ship." Then they remembered about the man who said that he was running away from God. Jonah was even more frightened than they because he knew that he had done wrong. He said, "If I had not come on this ship there would have been no storm," so he asked them to throw him into the sea; and they threw him into the sea.

Even then God took care of him, and the Bible tells us that a great fish took him safely to land.

After he reached home, God spoke to him again. God told him again that he must go to Nineveh and tell the people that they must stop being so wicked. This time Jonah did as God told him to do, and before he reached the city of Nineveh he began to cry aloud, "This city will be destroyed in forty days because the people are so wicked."

When the king heard this, he was very sorry, and said: "We have indeed been doing wrong; let every one in the whole city eat no food and pray to God to forgive us." And God forgave them and did not destroy their city after all.

This made Jonah very angry. God had been good to him but he did not want God to be good to anybody else.

Then God spoke to him and said: "I love My children, who have always been in My heart. They asked Me to forgive them; why should I not spare them?"

This lesson teaches us God's love and patience toward all His children.

QUESTIONS

What did God tell Jonah to do?
Did he obey?
Tell of the storm at sea.
What did God again tell Jonah to do?
Did Gid forgive those who prayed to Him?
What does this lesson teach us?

THE SHEPHERD'S ARMS: Weekly edition, in quantities of not less than ten copies to one address, at the rate of 30 cents per copy per year. Monthly, at the rate of 8 cents per copy, in quantities. When paid one year in advance, 10 per cent. discount. Single subscriptions, weekly, per annum, 40 cents.
THE YOUNG CHURCHMAN CO., Milwaukee, Wis.
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THE SHEPHERD'S ARMS.

"I am the good Shepherd."—"He shall gather the lambs with His Arm."

VOL. XXXII. FOR THE TENTH SUNDAY AFTER TRINITY.—AUGUST 23. 1908. No. 17

DORA'S RIDE

PLEASE may I take Dora for a ride?" asked Grace one afternoon. "Ethel is going to take her little sister and we are going to the park."

Of course, Grace's mother was glad to have Dora go for a ride in the park, so she put on her clean white dress and her pretty ruffled hat, and Dora looked very sweet when she was seated in her carriage.

Grace and Ethel wore long skirts and veils, and pretended that they were grown-up ladies. Once Ethel nearly ran her little sister's carriage off the curb because she was trying to hold up her long skirt. She and Ethel talked all the time about how their children behaved and how long it was since they had the whooping cough. "Isn't it fun to be grown-up ladies!" exclaimed Ethel.

Just then Grace's brother came along with his camera in his hand. "Now for a picture," he said; and he took a picture of Dora.

Then he bought ice-cream for the two grown-up ladies, and they proved that they were *really* little *girls*, by eating it all very quickly.

This picture looks exactly like Dora did that day, when she went to the park.

Full Size Facsimile Pages of The Shepherd's Arms

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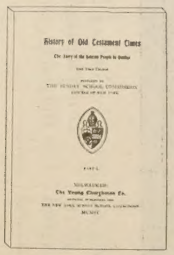
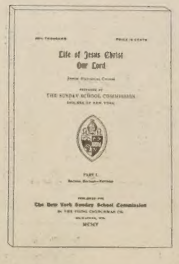
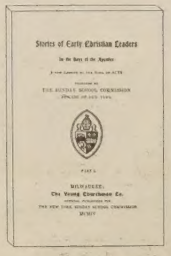
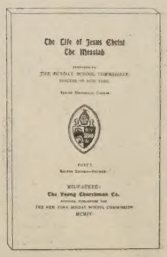
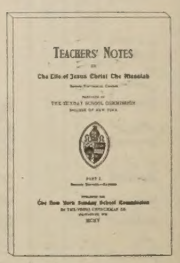
Source Method

Series of the New York Sunday School Commission



The series of Lessons published by The Young Churchman Company under the auspices of the Sunday School Commission of the Diocese of New York has attained great popularity within the past few years. The Course is prepared by a special committee of that Commission, and, as stated in the official announcements of the Sunday School Commission, consists of "A Graded Series of Church Lessons, based on thorough educational and practical principles, the 'Source Method,' found so admirable in other series. These Lessons are Churchly, adapted to schools requiring from 26 to 40 Lessons per year, with Reviews and Examinations, definite work for home study, with written answer work, and special class material. Useful Memoriter Passages consisting of Hymns, Psalms, Collects, and Scripture Selections are provided. Pictures and other aids are suggested. Good Maps and Charts are supplied." The several series comprise:

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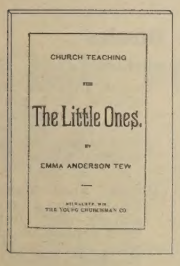

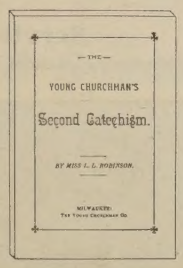

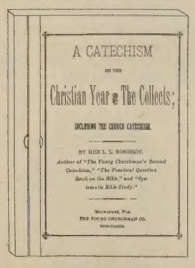

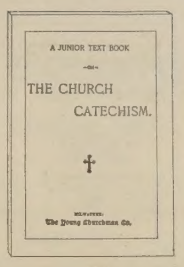

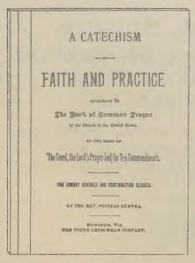

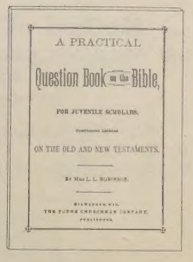

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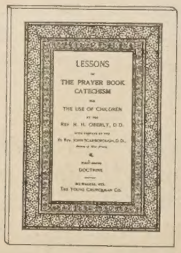

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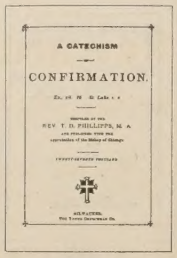

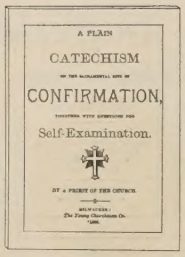

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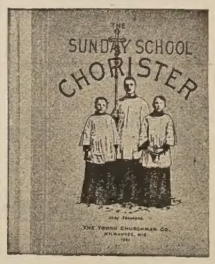

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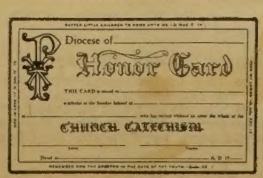

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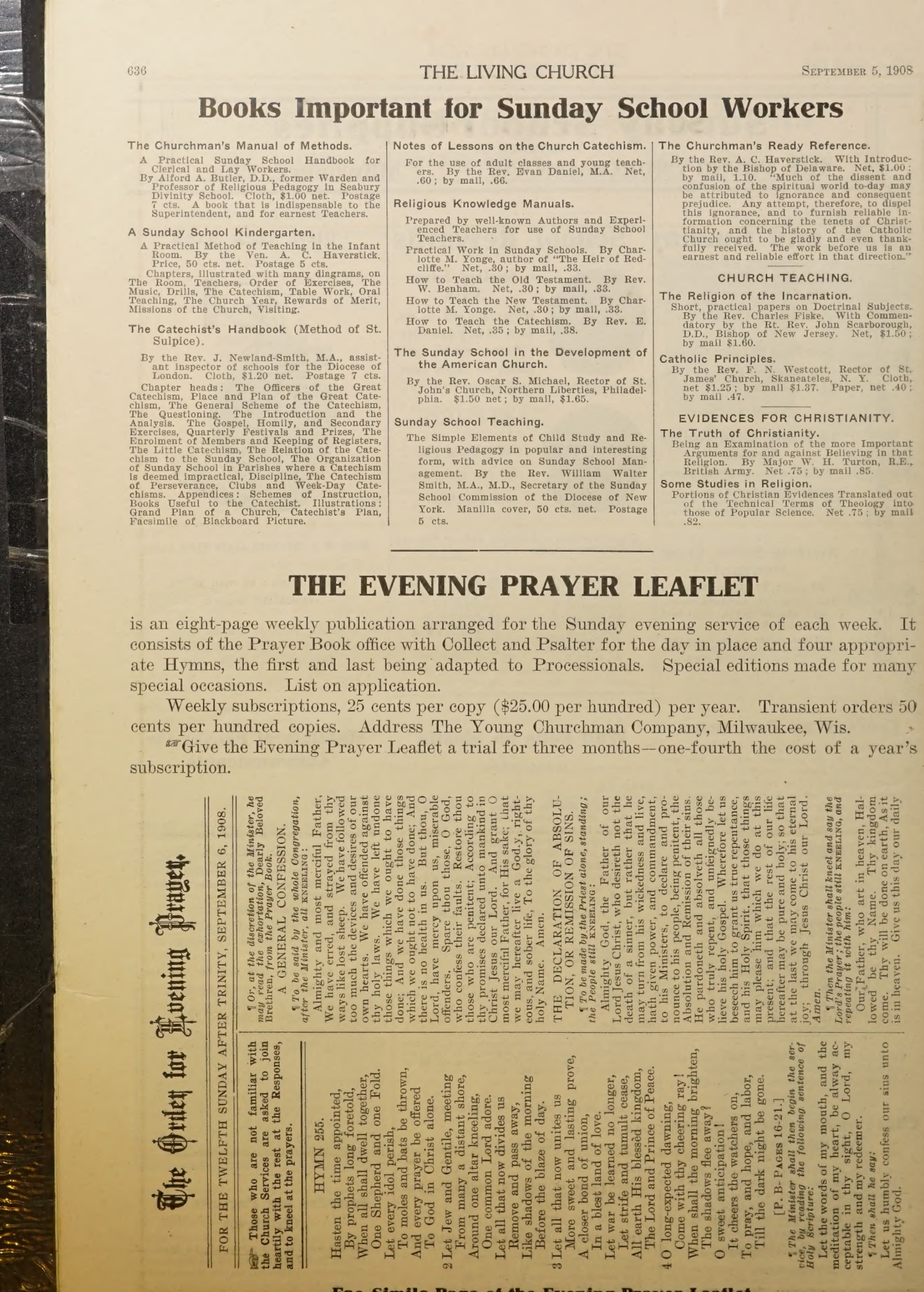

The Order for Evening Prayer.

FOR THE TWELFTH SUNDAY AFTER TRINITY, SEPTEMBER 6, 1908.

☞ Those who are not familiar with the Church Services are asked to join heartily with the rest at the Responses, and to kneel at the prayers.

HYMN 255.

Hasten the time appointed,
By prophets long foretold,
When all shall dwell together,
One Shepherd and one Fold.
Let every idol perish,
To moles and bats be thrown,
And every prayer be offered
To God in Christ alone.

2 Let Jew and Gentile, meeting
From many a distant shore,
Around one altar kneeling,
One common Lord adore.
Let all that now divides us
Remove and pass away,
Like shadows of the morning
Before the blaze of day.

3 Let all that now unites us
More sweet and lasting prove,
A closer bond of union,
In a blest land of love.
Let war be learned no longer,
Let strife and tumult cease,
All earth His blessèd kingdom,
The Lord and Prince of Peace.

4 O long-expected dawning,
Come with thy cheering ray!
When shall the morning brighten,
The shadows flee away?
O sweet anticipation!
It cheers the watchers on,
To pray, and hope, and labor,
Till the dark night be gone.

[P. B. Pages 16-21.]

¶ *The Minister shall then begin the service, by reading the following sentence of Holy Scripture:*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my redeemer.

¶ *Then shall he say:*

Let us humbly confess our sins unto Almighty God.

¶ *Or, at the discretion of the Minister, he may read the exhortation, Dearly Beloved Brethren, from the Prayer Book.*

A GENERAL CONFESSION.

¶ *To be said by the whole Congregation, after the Minister, all* KNEELING:

Almighty and most merciful Father, We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant O most merciful Father, for His sake; that we may hereafter live a God,y, righteous, and sober life, To the glory of thy holy Name. Amen.

THE DECLARATION OF ABSOLUTION, OR REMISSION OF SINS.

¶ *To be made by the Priest alone, standing; the People still* KNEELING:

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel and say the Lord's Prayer; the people still* KNEELING, *and repeating it with him:*

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily

Fac Simile Page of the Evening Prayer Leaflet

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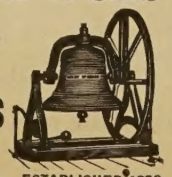

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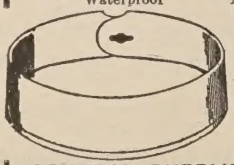

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GOD IN CHRIST.

OUR Blessed Lord came into this world to make God known to us, that we might both understand Him and love Him. It is true that men had ideas about God that were more or less correct before Christ came, but such ideas, so far as true, were really due to the Word of God before the Incarnation, the "light that lighteth every man that cometh into the world." But, more than that, ideas about God, even if true, do not give us a saving knowledge of God. Our souls cry out for God, the Living God, Himself, just as a child wants his mother and is not satisfied with beautiful ideas about his mother. That is the difference between philosophy, or theology, and religion.

In order to bring God's touch to bear on the whole of human life, Jesus was wont to heal even bodily diseases. In the Gospel for the Twelfth Sunday after Trinity is the story of a man who was deaf and also had an impediment in his speech. Jesus put His finger into the man's ears and also touched his tongue; then, sighing and looking up to heaven, He said unto the man, "Be opened"; and it was so. The mercy and power of God and the need of the man found a meeting place in Jesus Christ; and one man had an experience of divine help which taught him more about God than all the philosophers ever knew.

There was one thing, however, which Jesus never did during His earthly life, and that was to do for the spiritual needs of men what He so often did for their physical. He never, until after the Ascension, unstopped ears to catch the divine harmonies of life, nor until then loosed tongues that should thereafter proclaim the glad tidings of the realized Kingdom of God, at once present and to come.

The conviction that God was in Christ reconciling the world unto Himself was not gained by the disciples all at once. Nor did it arise from any theological instruction by our Lord concerning Himself; but it came fully only after the Ascension and arose from the experience of what Jesus had done for them. He had made them see the beauty of holiness; had made them see and recoil from the wickedness and the folly of sin; He had taught them through His and their common death and resurrection the reality of God's providence; above all had He given them the Holy Spirit, by whose reign within them they could now see Truth with their enlightened eyes, love the Good with their purified hearts, and pursue and achieve the Right by their own wills, divinely charged with energy. The Holy Spirit broke the tyranny not only of the world, but of government by rules, and made them free: the naturalized citizens of the Kingdom of God.

They could look back on the whole Old Testament, in which they once had glorified, and call it, by comparison, a ministration of Condemnation and of Death. (The Epistle, II. Cor. 3:4.)

Through Jesus they came, for the first time, really to believe in God; to find in Him their whole strength and sufficiency and intelligently and sympathetically to trust in Him. "Such trust have we through Christ to Godward," wrote St. Paul, the master interpreter of the common Christian experience.

Our own faith in the Lord Jesus as the Revealer of God does not rest on disputed texts, but first of all, on what Jesus has accomplished for His Church, and secondly on our own experience setting our own seal to this, that God is true. "He that believeth hath the witness in himself." Then we believe in a God more ready to hear than we to pray: we call confidently on an exhaustless store of mercy: and we know where to go, not only for forgiveness and peace of conscience, but for all other good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, His only Son, our Lord.

W. B. C.

THE MODERN SUNDAY SCHOOL.

ONE of the happiest notes of progress of the day is the greatly increased interest in our Sunday schools, and the new ideals which so largely animate those engaged in that work. The school, indeed, is not extinct in which the lesson is completed in five minutes and the hour or half hour is completed by the reading of stories of wonderful adventures with bears and lions. There are still places in which the lessons are interrupted in order to give out or to receive library books. There are plenty of anomalies yet to be remedied. With them all, there are yet a very considerable and an increasing number of schools in which everything else is subordinated to the thought of education. And, best of all, these are the schools that are growing and that are succeeding.

The condition, indeed, had become alarming, and the occasion for alarm is by no means past. Dr. Chambrè pointed out, in a well-developed paper published in pamphlet form a year or two ago, that where, a generation ago, children attended the services of the Church with their parents, now, in most of our churches and at most of their services, the children are conspicuous by their absence. Not many years ago we were wont to protest against the idea that the Sunday school was the "children's church"; now the children are not only absent from church but from Sunday school as well. Where, then, shall the Church people of the next generation be recruited from?

We have in mind a city church—it is of no consequence what is the city—in which the Sunday school began to be an object of neglect some fifteen or twenty years ago. Desultory instructions by the priest supplanted systematic class work. Children's services, at which such desultory instructions were given, were believed to be a sufficient substitute for the Sunday school. After something more than a decade of that policy came a new regime. Attendance at the children's services had sunk almost to nothing. Confirmation classes had been alarmingly small. An attempt to reopen a Sunday school developed the fact that the large parish was singularly devoid of young persons competent to act as teachers. Careful analysis of the congregation developed an alarming disproportion of middle-aged and elderly people. The real fact was that the parish had failed utterly to care for its own children during these years, with a result that at the end of the period it had almost no young people. And this was in a parish that had been singularly well instructed through sermons in the Christian faith during all these years. The result proved, beyond question, that at this stage of the social and religious development of this country the Sunday school is an absolute essential.

But the Sunday school is of little value unless, in good faith, it trains up the child to be a good Churchman. The education given therein must develop the child's religious instinct, train him in the duty of worship, ground him in faith, and strengthen his morals. This cannot be done by means of a text book alone, however admirable the text book may be. Neither is it possible for a priest to do it alone. It requires the personal watchfulness of a teacher, the repeated object lesson of the Church's services, carefully explained, and particularly of the Holy Communion, and the intelligent use of text books. Secular education has been revolutionized in our day; religious education is being revolutionized.

The child should be taught practically how to use the Bible and the Prayer Book. Whatever be the course of instruction used, there should be frequent lessons proceeding from the tangible to the intangible. Everything proper to a church building, beyond the distinctly utilitarian, has to it a symbolism that is intended to teach the Christian faith. The divisions of the church building, the font, the altar and its ornaments, the vestments of the priest, the windows and their subjects, all are object lessons which are intended to teach those who see them. One of the most interesting of all lessons to children is that drawn from these object lessons, which both trains the child to take part in worship intelligently, and also illustrates some truths of the Christian religion. There are text books founded on this truly scientific method of study, moving from the point of view of the tangible to the higher realm of the intangible. The ceremonial and the ornaments and furnishing of the Church comprise the natural starting point from which her doctrines should be taught. This was admirably brought out in the elaborate and most valuable report of the joint committee on Sunday schools which was presented to the General Convention at its Richmond session; a report that should be in the hands of every Sunday school worker in the land.

WHEN WE REACH the intellectual side of the training in Sunday schools we are struck with the great gulf between the ideal and the attainable. Theoretically, the grades should correspond with those in the public schools; practically, with a public school sixth grade pupil entering Sunday school with absolutely no previous religious training, this theory falls down in practice. Children must be graded in Sunday schools by two distinct lines of demarcation: by what foundation has been laid and by what they are capable of learning. Indeed a third line must often be taken into account: the degree of probability with which continued and regular attendance may be anticipated.

These considerations, differing so largely from those which apply to the public school, make the problem of grading in a Sunday school so difficult that it is often given up in despair. This is wrong; for though grading in a Sunday school is difficult, it is not impossible.

An average school must be reckoned in two divisions. One of these consists of children willing and able to take a systematic course in the Christian religion; the other, of the "driftwood" so common in our schools, that is not easily classified because it has neither previous training nor adequate motive sufficient to grade it by. To grade children of the driftwood class equally with those who are competent and willing to study systematically is a grave injustice to both classes. It is the failure to distinguish between these classes that has caused the frequent despair over the problem of grading.

Children who come untrained, as transient pupils, should never be placed in the graded division, although they may have been brought by children in the latter and may desire to be classified with them. Neither friendships nor social standing are factors in public school classification; they ought not to be in Sunday schools. An unprepared child should never be classed with one who has undergone a preliminary training in Churchmanship.

The section of the untrained should be divided into classes according to the age of the pupils, but each of these classes should be reckoned as beginners. Only the simplest manuals, requiring little research and no written work, are, generally, adapted to these. The text books should be based on the Christian year, or on the rudiments of Church teaching. Systematic study, whether of the Bible or of Churchmanship, should not begin until a foundation has been laid in this matter. Such text books as those of The Young Churchman Company's course on the Christian Year, or Dr. Oberly's series, or the Iron Cross catechisms, are adapted to this division, and there should be frequent lessons drawn from objects within the church. The underlying idea with this division is to lay a foundation and to attempt to interest the child sufficiently so that he may be willing to build upon it. The constant hope should be that children in this department should become fitted to be transferred to the graded division.

The serious work of systematic education will be given in the latter division. Dr. W. W. Smith, secretary of the New York Sunday School Commission, to whose constructive enthusiasm the Church owes so much of the impetus for betterment in the Sunday school, suggested recently, in the *Sunday School Commission Bulletin*, that these grades be described as "classes" of 1909, 1910, etc., in order to seize upon the psychological inducement therein contained to complete a given course. He suggests the following as a graded curriculum:

The Kindergarten School (to 6 years).

Stories from the Old Testament, New Testament, and Nature.

The Primary School (to Third Grade Day School).

Similar stories with older treatment.

The Grammar School.

CLASS OF 1918.—Catechism, Christian Year, Use of Prayer Book, Old Testament Stories.

CLASS OF 1917.—Old Testament Stories Completed.

CLASS OF 1916.—Junior Historical Life of Christ.

CLASS OF 1915.—Teachings of Christ (Ethics) or Early Christian Leaders.

The High School.

CLASS OF 1914.—Old Testament History as the Preparation for the Messiah.

CLASS OF 1913.—Life of Christ the Messiah.

CLASS OF 1912.—The Teachings of Christ the Messiah or Christian Doctrine.

CLASS OF 1911.—The History of the Apostolic Church.

CLASS OF 1910.—Church History.

CLASS OF 1909.—The Epistles and their Writers.

The Post-Graduate School.

Normal and Bible Classes. Elective Subjects.

But though there is undoubtedly much of helpfulness in these suggestions, we suspect that a limitation arises from the difficulty of a constantly changing membership, which, in fact, leaves few pupils in a school long enough to begin at the kindergarten and continue to graduation. Church doctrine must, we believe, be interwoven in some wise with each year's work. We would suggest that this be done by including simple question-and-answer instruction with the more elaborate graded work of the curriculum. Thus, with each of these courses, which include written work except in the younger grades, there would be included short lessons in Church doctrine in the earlier years, with the object lesson work direct from the church already referred to, and on the Church catechism in the older years. Let it never be forgotten that, valuable as is the systematic study of the Bible, it is necessary that the Church's summary of what is essentially taught therein must be the foundation from which such systematic study may be carried on. Thus, to Dr. Smith's suggestive curriculum we must add more distinctly doctrinal text books for each year, if we would not run the risk of teaching a mass of important but relatively minor considerations and missing the emphasis upon those things which a Christian ought to know and to believe to his soul's health. We do not seek to create amateur theologians; but it should be our aim to graduate from every Sunday school, well-rounded, intelligent Churchmen, whose Churchmanship is founded upon recognized principles. No course of training is adequate which is not instrumental in producing this result.

BUT THE personal influence of the teacher upon the scholar is of even greater importance than text books, curricula, or any machinery of Sunday schools. Well does Dr. Smith say in the article from which we have quoted:

"None of us is perfect, and all of us do things we ought not to do; yet I cannot but feel that we would be doing a decided wrong to ask a man or woman to teach a Sunday school class whose character is tainted in a vicious or public sense. A divorced man or woman, unlawfully re-married, has no place in a Church Sunday school. I would not seem to disparage attainments of intellect or ability, but we cannot afford to have intellectuality at the expense of spirituality in the Master's work. The quality of all qualities in the teacher is of the heart. What is needed most is not knowledge but religion. For, after all, the object and aim of your work is not to impart knowledge but character, and to have your scholars to grow up to be Christian men and women and to love God. And this object is to be realized mainly through the influence which the character of the teacher exerts."

It is for this reason, more than for considerations of convenience in teaching, that Sunday school classes should be much smaller than the classes in public schools. If the teacher does really conscientious work, visiting the children in their homes, following them up when absent, and seeking intelligently to coöperate with parents and clergy in moulding their moral and religious lives, a dozen or fifteen children is generally a maximum number that can wisely be gathered into a single class. But where there are especially competent teachers, towering in ability to teach considerably above the average, as we sometimes find, it is feasible to multiply the size of the class much beyond this limit, if there be assistants as well, upon whom a considerable part of the personal work within and without the class may devolve. Moreover such an arrangement gives to the assistants a practical training in the art of Sunday school teaching, and may qualify some of them to assume the teacher's mantle when it must fall upon other shoulders. The abilities of exceptional teachers should be utilized in this manner to their fullest extent, and we must train teachers whenever we can.

We cannot conclude without a word in recognition of the ultimate responsibility for the lambs of his flock which rests upon the rector of a parish. Perhaps no other phase of parochial activity is so important as the Sunday school. The rector, whether he be superintendent or not, should *know* how each class in the school is conducted, and, as far as possible, should himself conduct examinations. There should be occasional catechising of the whole school. There should be opportunities, through parish libraries, to supply teachers with the literature necessary to qualify them for their work. Carnegie libraries have largely wiped out the necessity for Sunday school libraries of children's fiction; but there should invariably be Sunday school or parochial libraries of works on the Church, the Bible, the Prayer Book, on the art of teaching, and on those subjects which will arise in a well regulated class. A well selected library is an essential to intelligent Sunday school work.

AT this opening of autumn work, we desire again to press upon Churchmen the invitation which their fellow-Churchmen in Milwaukee, with the Brotherhood of St. Andrew, extend to all men and boys in the Church, to be present at the national convention of the Brotherhood, to be held in Milwaukee October 15-18, with a preparatory quiet hour on the evening of the 14th. The series of services, meetings, and conferences is not intended solely for Brotherhood men, but is devised by the Brotherhood as a part of its effective work for the spread of Christ's Kingdom among men.

The Brotherhood Convention is a spiritual opportunity for laymen far beyond any opportunity presented in other ways. There is a constant leading up, from the very beginning, to the climax of the Convention, its Corporate Communion, which is fixed for an early hour of the final Sunday, October 18th. The spectacle of a thousand or more men devoutly receiving the Blessed Sacrament at an early celebration is, of itself, most inspiring; but to receive the full benefit of the convention, one should be in touch with it during its entire session.

The complete programme is not yet ready to be announced. Among expected speakers are the Bishops of Chicago, Nebraska, Kentucky, Alaska, Milwaukee, the Coadjutor of Fond du Lac, and other Bishops; the Rev. B. P. Bull of the (Mirfield) Community of the Resurrection, England; Rev. T. W. Powell of Toronto; Robert H. Gardiner, Hubert Carleton, John W. Wood, H. D. W. English, A. M. Haddon, and others of distinction.

Full information may be received by addressing George Gibbs, secretary, 212 Stephenson Building, Milwaukee, Wis.

IN a four-page leaflet issued by the Brotherhood of St. Andrew from its general office, 88 Broad Street, Boston, there are contained *Some Suggestions for the Week of Prayer*, beginning November 29, 1908. In these suggestions the heads of lay brotherhoods of seven religious bodies unite, as the organizations themselves have determined to do in the observance of the Week of Prayer—the first week of Advent.

The suggestions themselves could not be better. There is a thought for meditation, a scriptural prayer, and a Prayer Book collect for each day of the week. The underlying thought is that of the increase of the Kingdom of God in the world and the unity of the Church; and these lay bodies are determined that, whatever others will do, they, for their part, will pray earnestly for those desired ends.

It is a pleasure to print in this issue Mr. Gardiner's paper, A Twentieth Century Crusade. We earnestly commend the crusade of prayer which is thus outlined, and as earnestly do we urge that Churchmen will take part in it. We were not satisfied with the meagre observance of the similar week last year, though the unanimous endorsement of the House of Bishops had been given to it. Will not the clergy lay foundations well in advance for the observance of this week, and seek truly to influence their people to make the most of it?

We have not, on the whole, a praying laity. But it is a lay organization that has devised this Week of Prayer; the denominational brotherhoods have gladly agreed to coöperate; and by the grace of God, the week, this year, shall find us more truly prayerful than did the corresponding week a year ago.

WE have now received from the S. P. C. K. the official publication comprising the Lambeth Encyclical, Resolutions, and Reports, in a pamphlet of two hundred pages. The reports of committees, which, necessarily, are too lengthy to be reprinted in the Church papers, are of great value and should be read not only by Churchmen generally but by all Christian people. Among the most important are those which treat of The Christian Faith in Relation to Modern Thought, Scientific and Philosophical; The Supply and Training of the Clergy; Religious Education; Foreign Missions; Ministries of Healing; Marriage Problems; The Moral Witness of the Church; Reunion and Intercommunion. Some of these reports, with the action of the Conference on their subject matter, we shall discuss in later issues. We hope, however, that the reports themselves will first be widely read by Churchmen.

Copies of the official publication may be obtained—as soon as a supply can be received—from The Young Churchman Company, Milwaukee, Wis., at a cost of about 50 cents.

THE opening in Wheeling, W. Va., of the third church in this country built especially for deaf mutes, suggests thoughts of the importance of this unique form of missionary

work. So many and yet so scattering are these unfortunates that they have necessarily come to be treated almost as constituting a diocese by themselves, to which a group of devoted priests minister, in four sections of the land. It has long been customary for offerings to be devoted to this work on the Twelfth Sunday after Trinity, falling this year on September 6th, when the gospel tells the touching story of the healing of the deaf man by our Lord. Of late years these offerings have fallen off considerably, due, probably, to the increasing and prolonged vacation habit of our people, and to the farewells to their consciences which many of them take before departing to the country. Thus, with a considerable extension of deaf mute work, there has been a contraction of income.

Perhaps it is only necessary to state this fact, to lead some to see that it is corrected.

WE are advised that a man purporting to represent THE LIVING CHURCH and giving the name of Jones, has recently been operating in the vicinity of Utica, N. Y. The man is unknown at this office, and no credentials have been issued under his name. We request that any party who may have been approached by him, and, particularly, any who may have entrusted him with money, will write the particulars promptly to our office in Milwaukee.

ANSWERS TO CORRESPONDENTS.

A. M. F.—(1) We never have heard of an injunction requiring the playing of football in an English churchyard after morning service, and think the story apocryphal.—(2) Sixteen cities named Antioch were founded by Seleucus Nikator (B. C. 301-280) and named thus in honor of his father.

J. B. F.—(1) In Jer. 32:20, the prophet is elaborating the idea that God is all powerful; that nothing is too hard for Him. In proof of this he adduced the wonders and mercies of the Exodus, and the entry into Canaan. The "signs and wonders" are the plagues of Egypt, and the attendant exhibition of Divine power. "Unto this day both in Israel and among other men," presumably means that tokens and proofs of God's power have never been lacking from that time down to the prophet's own day. The same idea is repeated in the next clause: "and madest thee a name as at this day," *i. e.*, God established His omnipotence at the exodus and has continued to demonstrate it ever since. There is nothing to substantiate the idea that the signs and wonders, because they are said to be set "even unto this day," are the pyramids or other monuments of Egypt, upon which the Israelites may have labored when in bondage.—(2) Such passages as Matt. 21:42-44; I. Peter 2:4-8; Acts 4:11 refer to Isaith 28:16. While no particular building is specified, and the significance of the figure is perfectly obvious, if any great building is thought of, the building, in Isaiah and in the mind of those who quote him, is, no doubt, the temple, which was the chief building "in Zion" and in all Israel. The great foundation stones of Solomon's temple were very noteworthy (I. Kings 5:17); as were those of the later temple (Mark 13:1). The language of I. Peter 2:5—*spiritual house, holy priesthood, spiritual sacrifices,* shows pretty clearly that the temple was in the author's mind.

A HYMN.

[Translated from *"Preces Veterum cum Hymnis,"* by Rev. J. E. H. GALBRAITH.]

Come ye whose hearts are cleansed from sin
And minds devoid of stain,
And sing the joys of that fair land
Whence God has banished pain;

A blessed, glorious, tranquil light
Pervades that holy place,
Where God rewards His saints who here
Bore witness to His grace.

Like gold refined by test of fire
The soul its mansion leaves
To find its peaceful home above,
Where nought that enters grieves.

No sorrow lurks in those blest fields,
No fear of deadly foe;
But lasting joys and sweet rewards
Crown faithful toils below.

Jesus! again Thy servants "toil
In rowing" towards the shore,
Stretch forth Thine arm, dear Lord, lest we
Shall sink to rise no more!

Then, when we've travelled long enough
Through this world's burning sand,
At length caught up, in heaven's bright courts
May we forever stand!

May we behold forever there,
O blessed Christ, Thy face,
And with Thy happy saints enjoy
The pleasures of that Place!

BISHOPS VISIT LINDISFARNE

Notable Pilgrimage to that Historic Spot

LARGE BEQUEST FOR MAINTENANCE OF CHURCH SCHOOLS IN OXFORD

Old Catholic Bishop Explains his Position in England

MONITION SERVED UPON CANON THOMPSON

The Living Church News Bureau
London, August 18, 1908

AFTER the consecration of the new nave of Hexham Abbey church on Saturday, August 8th, the Prelates who assembled at Hexham for that occasion had yet another engagement to fulfil in the North—that of attending a "missionary festival" which had been arranged to be held at Lindisfarne on the following Monday. Lindisfarne, or Holy Island, is a little island one mile and a half off the coast of Northumberland (North East England), and was in the 7th century, as perhaps I hardly need to remind your readers, a great monastic and missionary center, like Iona in the preceding century, and from which virtually it was an off shoot. There an abbey was founded in 635 by St. Aidan, the Apostle of the North of England, and there the body of St. Cuthbert, the fifth Bishop of Lindisfarne, was at first laid to rest. The See of Lindisfarne, upon the invasion of the Danes in 900, was removed to Chester le Street, near Durham, and to Durham ninety years later. The monks, when leaving their island, took with them St. Cuthbert's body, which found a final resting place at Durham, and which still lies in the Cathedral beneath the spot where his shrine stood. The present ruins at Lindisfarne belong to the Benedictine Priory church, which was erected towards the close of the eleventh century, on the site of the ancient Cathedral Church and in imitation of Durham Cathedral on a small scale.

Among the Episcopal visitors at Lindisfarne yesterday week were the Bishops of Kansas and Michigan. The service was held in the ruins of the Priory Church. The Archbishop of Melbourne, who was the preacher, said they were there as representatives of the Anglican Communion and because they claimed the historic spot as theirs. It was the Anglican Catholic's and not the Roman Catholic's, and went back to a distant period in English Church history that belonged wholly to them. "There never was a Church of Rome in England. There was a Church of England that came very much under the influence of Rome, but all through the middle ages the sturdy English Church people in Parliament and elsewhere were protesting against that influence." He proceeded to speak of the widespread Anglican Communion, and how it had now become a great and mighty power in many lands.

SUMMER LECTURES AT OXFORD.

The summer lectures to the clergy at Oxford, under the auspicies of the Society of Sacred Study, have recently come to an end. We are told that it was quite a successful gathering. In numbers, there were present 139 clergy, and five laymen, four of whom were preparing for Holy Orders. In representative character, while the clergy of the British Isles, of course, predominated, there was "a strong and breezy contingent" of twenty-six from the United States, Calcutta, South Africa, and Alaska, "all met to shake hands in Oxford." At the concluding meeting, votes of thanks were accorded to the lecturers "for the stimulating courses of lectures to which we have had the privilege of listening;" and a promise from Dr. Swete that he would try to arrange a similar series of lectures at Cambridge in 1909 was received with acclamation. A wish was expressed that the Society of Sacred Study might be induced to extend its operations to the United States.

BEQUEST FOR CHURCHLY EDUCATION.

A bequest of singularly notable character and interest ecclesiastically has been made public in respect of the will of the late Rev. Thomas Vere Bayne, M.A., of Christ Church, Oxford, Student (*i. e.*, Fellow) of Christ Church and Keeper of the Archives of the University. He left the bulk of his property, which will apparently amount to about £120,000:

Upon trust to pay the annual income to the Bishop of Oxford, the Dean of Christ Church, Oxford, and the three Archdeacons of the diocese, for the time being, respectively as governors of the benefaction, upon trust to apply the income as "(*a*) To not less than three-fifths and not more than four-fifths for the maintenance (but not building) of Church of England schools in the Diocese of Oxford, in which children shall have been for the last twelve months regularly instructed in the Church Catechism."

By codicil to his will (made apparently in apprehension of the

loss of the schools to undenominationalism) he stated that if by any act of legislation or any other means the governors shall not be able to give effect to these provisions, the trust shall cease and the income shall be applied to help the teaching of children in parochial schools in the Diocese of Oxford in the principles of the Church of England. (*b*) To apply the balance of the income for the benefit of priests of the Church of England, graduates of Christ Church House, who have attained the Master of Arts or some superior degree, and shall on Michaelmas Day of the year in which the grant is made have held either a benefice which was in the patronage of that house or benefice in the County of Lancaster or in the diocese of Oxford, provided always that no priest is to receive from this fund more than £100 in any one year."

The Rev. Warwick Elwin, rector of Booton, Norfolk, deceased in June last, left by his will £500 to the Society of St. John the Evangelist, Cowley St. John, Oxford.

THE ABBE MOREL.

The very sympathetic as well as interestingly written sketch of the late Abbè Gustave Morel, based upon his memoir by M. Calvet, which your Continental correspondent, Rev. Mr. Jeaffreson, recently contributed to THE LIVING CHURCH, leads me to draw attention to a notice that appears in this month's *Church Union Gazette* (E. C. U.) regarding that book. The notice reads as follows:

"We have now at the office of E. C. U. some copies of M. Calvet's Memoir of the Abbè Gustave Morel, at the price of 1s. 6d. *post free.* The interest of the book is even greater now than at the time of its publication; for not only does it contain the record of the Abbé Morel's patient study of the English and Russian Churches, of the causes of schism and of the possibilities of reunion, but it also shows how a man of the most loyal orthodoxy can meet modern thought in a sympathetic spirit on its own ground."

POSITION OF THE OLD CATHOLIC BISHOP.

In reply to the Rev. George Angus, of the Roman body, writing in the *Guardian* and the *Tablet,* Bishop Matthew (Old Catholic) thus defines some of the views of the communion which he represents:

"1. Since Old Catholics are found in several neighboring nations, who are represented numerously in this country in all our large towns, it seems odd that any one should have doubted that members of the Dutch, Swiss, German, Austrian, and French Old Catholic congregations exist in England.

"3. The position of an Old Catholic Bishop in England is analogous to that of a Greek or Armenian prelate in this country, or to that of an Anglican Bishop in Italy or elsewhere on the Continent. I believe in the United States there are Roman Catholic Uniate Bishops who minister to Christians of the Oriental rites resident within the Dioceses of the Latin prelates. *Mutatis mutandis* the position is the same.

"4. In going to Utrecht we have not 'ignored Canterbury' in any manner. The Old Catholic and the Anglican Communions have never been in collision, neither have they ever been in union as yet. They run on parallel lines at present, each minding its own business and attending to the requirements of its adherents. An Austrian or Italian Old Catholic, for example, can scarcely be expected on coming to England to attach himself to a different Church from the one to which he is accustomed, one of which he may know nothing or of which he may have derived a totally mistaken impression. When the Anglican and the Old Catholic Churches become united our Bishops will be able to instruct their clergy to inform any members of their Communion who may be resident in the British Isles that they should frequent the services of the Church of England. Similarly, Anglicans resident abroad will be free to accept the ministrations of the Old Catholics with the approval of the English Church."

Bishop Matthew hopes, in conclusion, that when Mr. Angus has derived sufficient amusement at their expense—that Scottish Romanist cleric being of some repute as a man of mirth—he may see his way to unite with their movement, "when he may become an apostle of Old Catholicism north of the Tweed, for the benefit of those worthy disciples of Calvin whose 'Orders' he has described as 'not negotiable.'"

MONITION AGAINST CANON THOMPSON.

The solicitors of the prosecution have now served Canon Thompson, vicar of Eaton next Norwich, with the monition of Sir Lewis Dibdin's court in the recent case of "Banister *vs.* Thompson. "The monition is addressed to the Churchwardens of the parish, and it authorizes, empowers, and enjoins them to "monish" or cause to be "monished" the vicar of Eaton-next-Norwich "to abstain in future from denying the Holy Sacrament "to the two parties concerned, or either of them, "under pain of the law and contempt thereof." It is understood that steps will in all probability be taken to obtain a writ of prohibition from the Court of King's Bench directed to Sir Lewis Dibdin on the ground of his having acted *ultra vires—i. e.,* exceeded his jurisdiction.

J. G. HALL.

THE RELIGION OF THE ITALIAN PEASANT

Controversy is Lulled by the Italian Summer, Except for the Experience of a Jesuit Padre

PICTURE OF THE RELIGIOUS LIFE OF SMALL TUSCAN VILLAGES

[FROM OUR EUROPEAN CORRESPONDENT.]

THE summer heat makes us indolent even in controversy. The professorial clergy, to whom I am indebted for much of my information, are taking their rest on hill or shore. The country clergy take few holidays, and indeed cannot afford them, but their easy lives hardly require them. Theological discussion has fallen asleep. A little interest has been aroused by the experience of Padre Giorgio Bartoli. From a professorship in the East Indies this Jesuit returned to Europe to find himself suspected of unsoundness. He was forbidden to minister and to consort with learned men. He was compelled to live in a small town where a learned man has no compeers and no danger of spreading his heresies. He could obtain no fair hearing, nor even the names of his accusers or the errors of which they accused him. And he has taken the decisive step of leaving the Society of Jesus. His enemies say that his brain is affected; but in such cases it is commonly said that the revolter is either bad or mad. I know nothing of him privately, nor do I know whether he is allowed to act as a secular priest; nor would it be fair to disturb my friends' repose by asking them about him.

At such a time it seems fitting to give my readers some account of the lives of simple Italian Christians as I have observed them during a residence of many years in the country. I can speak with experience of few parts except Tuscany, and I will not concern myself with the inhabitants in large towns, where character easily deteriorates, but of people who live in the country, who indeed are the vast majority in an agricultural nation, and offer the most accurate, as also the most favorable, picture of the race.

I take my first illustration from the Sisters of a small Community about fifteen miles from Florence. They came to my house first when begging for their convent. They educate some orphan girls, and it may be doubted whether they have any "book-learning" to give them; but I fancy they train them well in household duties. Superior orphanages usually teach the Lives of the Saints and Berlin wool-work. My friends have no such refinements, but I believe they bring up their children to be good Christian servants, which is perhaps more profitable. They are themselves of the servant class, and are very poor. They told me once that a Sister had broken her leg by falling through the chapel floor, but that it was too expensive to mend the hole—it would cost a hundred francs ($20.00). The kindness of a few people gathered in our private chapel set this matter right. They said once: "We look at you as our greatest benefactors after Providence—you don't mind our putting Providence first?" They had been much impressed by the piety of two English ladies, who were constantly saying, "Yes," which they took to be the Sacred Name. The common word for English people is "O Yessi," because we are supposed to be always saying, "Oh, yes." Once, after staying a few days in our house they were starting, when they saw our chapel ready for service, and wished to attend Mass there. They were told that I had promised the Bishop to admit no Italians; but "What does it matter?" they said, "we shall not tell him." When they were still refused they went away displeased: "What, you make us go out in the rain to catch a Mass where we can? We shall tell the Bishop." I should not have regretted their doing so, for it would have shown that I keep my promise.

They met once at our house a sister who belongs to an Anglican Community, with whom they made great friends, only impeded by mutual ignorance of language. A year later I had to write and tell them of the death of my own sister. When next they called, and found Sister B. there, they were aghast: "We thought you were dead, and had Mass said for you in our chapel. However, perhaps it does not matter; the good God will most likely know who it was that had died." I like to remember how, at the same sad time, a parish priest called together some of his most devout people and offered the Sacrifice for my sister.

With the Bishop of Fiesole and many of the clergy I am on the most cordial terms. One of the canons having met at my house two rather conspicuous "modernists," at our next meeting began to find fault with Father Tyrrell: "One day he

asserts the Real Presence, and the next day he denies it." I assured him that Father Tyrrell held that truth as firmly as I, only, like myself, he was perhaps not in love with the language used to express it. The canon urged that it could not be expressed in other terms; but suddenly he broke off: "Let us leave these trifles; did you like the wine I sent you?"

I have hardly ever been treated as other than a priest, and the presence of my wife makes no difference. Lay people have often said they would be glad if their own clergy were permitted to marry; but if permission were given I fancy it would be a shock to the most conservative of races. That compulsory celibacy has evil fruits can hardly be doubted; yet the vast majority of the Tuscan clergy are men of pure lives, against whom the worst charge that is true is that they are often ignorant and lazy.

I had an amusing talk with the priest of a church near Pisa, who told me that St. Peter landed there and, there being then no church, said Mass in the Temple of Ceres. My friend went on to explain a fresco of the miraculous draught of fishes, but broke off: "Perhaps you have heard this story?" I smiled to find that he had been a pupil of a priest who piques himself upon his accurate teaching of the history of the Church and the Bible.

The general friendliness of the clergy is only lacking among those who have had to do with English converts. Many of these think it their duty to spread untrue accounts of the English Church. A Polish lady said, "I am devout—most devout; but I cannot stand these blessed converts!" But I would not have it supposed that the liberality of the clergy springs from intelligent grasp of our position, or that it is likely to lead to open expressions of brotherhood. Some priests say that we ought to be admitted to the altar; but they would not admit us, nor ought they to solve an intricate question on their own responsibility. I think the Italian is very liberal until it comes to action which might expose him to criticism, and then very timid. I may record a curious experience which I had in London. A poor woman had always accompanied her mistress to the sacraments at All Saints', Margaret Street. In course of time, the lady went to live in France, and became a Roman Catholic. Her servant continued to go with her to the altar. I asked her whether the curé had made any difficulty about giving her the Sacraments. "None," she said, "but he used to say that some day we must have a talk about my being baptized."

I should say that the religion of the Italian peasant is not dogmatic, but partly traditional, and partly almost pagan. As for doctrine, that he leaves to the priest: the poor man does all that is required of him if he goes to Mass and says his prayers and fasts on Fridays. He knows nothing of the Bible, and asks if the apostles were English saints. I do not think he realizes that the use of the sacraments has much to do with leading a moral life. It is an act of courtesy towards God, who will favor us hereafter. But I am sure that the people pray; it may be for little but temporal blessings, and the prayer may be more often addressed to the Madonna than to God, who ought not to be worried about trifles.

The Tuscan peasant is unjustly charged with indifference to the sufferings of animals. If a dog dies, our servants habitually pray for him, and speak of his death as going to Paradise. An old man who was weeding a path said, "These poor weeds are just as good as the garden flowers; and when I pull them up I always say a prayer for them." The impression they leave on me is that of a race which has never been converted: they have glided from paganism into Christianity. We in England have both lost and gained by the convulsions of the sixteenth century, when each man was driven to have a conviction of his own on religious topics: some have become "Gospel-hardened," and some have attained to real convictions. In Italy there are few of either class. But there are many devout, simple people, who talk as naturally about God as an old-fashioned English Methodist, and give shame to us whose lips are often sealed by self-consciousness.

The people here are mostly like children, with much of a child's winningness. But education is spreading, and the people are beginning to grow up. Anxious thought arises whether the simple traditional religion will be able to face the new trials. In the towns it seems that when a man puts on a black coat he puts off his ancestral piety; and we may fear the same disaster in the country. Men will hardly go on with religious observances which they do not understand; and the Vatican is putting every obstacle in the way of those who would teach them.

Fiesole, August 20, 1908. HERBERT H. JEAFFRESON.

OUT-DOOR SERVICES IN NEW YORK

Two Down-Town Series on Week Days and a Sunday Series on the Cathedral Grounds

GREAT SUCCESS OF THE WALL STREET MEETINGS

The Living Church News Bureau
New York, August 31, 1908

THE open-air meetings held on the grounds of the Cathedral of St. John the Divine, New York, on the Sunday afternoons of July and August and closing last Sunday, were successful beyond all expectations. On each Sunday some member of the Cathedral clergy staff read the service, and a band of Italians from St. Ambrose's mission played accompaniments of the hymns. From the second Sunday in July to the end the preacher was the Rev. William Wilkinson. Attendance steadily increased, and so did the interest. Two in three of those present were not Church people, and a considerable proportion were men who attend the Wall Street meetings at noon on week days. Not a few of the latter attended and brought their families, as they could not do during the week down-town. The sermons have been evangelical and moral, dealing with many phases of men's responsibility to their fellow men, to their families, to the public, to themselves, and to God. On the closing Sunday about seven hundred persons were present. There was excellent order, and the reverent and close attention would not be surpassed were services held in the Cathedral itself.

The Wall Street meetings, at noon on week days this season, with addresses by the Rev. Mr. Wilkinson, have broken all records, both in number of meetings held and in attendance. The meetings have numbered three each day, save Saturday. The first one was held at twelve precisely, on the steps of the new Custom House in Bowling Green. The section is removed from the Wall Street clerks, who have formed most of Mr. Wilkinson's audiences, but a new constituency has been gradually built up. At 12:30, beginning last week, meetings are held inside of the walls of the old Custom House. This structure was purchased from the Government by a New York bank, the officers of which have ever been well disposed toward the Wall Street outdoor meetings. As soon as the interior of the old Custom House had been removed to make way for improvements needed by its new occupants, the place was put at the disposal of Mr. Wilkinson during the noon hour. The workmen number 650, and they are urged by their employers to remain. This they do. Besides, there come in the old Wall Street constituency, so that the end of the summer is witnessing the largest meetings yet held in this famous district. At 1 o'clock a third meeting is held at the eastern end of Wall Street, near the river, where is still another constituency of clerks and business men. The interest in the Wall Street meetings, both of them, has been greater this year than last. Men have come with regularity, and in greater numbers than formerly have asked questions that had reason and point, and have remained to confer with the speaker about spiritual and moral matters. The addresses of Mr. Wilkinson have been, as in previous years, filled with homely illustrations, often drawn from the lives of those whom he addressed, although he has carefully avoided the use of Wall Street phrases and terms. There has been no possibility of mistaking the message. It has been on the divinity of Christ, the Creed of the Church, and the necessity for personal righteousness. In short, the meetings have had a definite message and a distinctly Church tone. Friends of former years have been retained and many new ones made. In previous years, and especially during the first year of these Wall Street meetings, there was some scoffing by men in the famous street who kept in sight but far enough away to show that they were not a part of the religious gathering. Such scoffers long since disappeared, and this year not one instance of disrespect has been observed. Throughout the offices, so far as inquiry has been made, men who do not go to the meetings speak well of those who do. It is well within bounds to say that nothing that has ever been undertaken in Wall Street, and many evangelistic movements have entered there, has had the far-reaching effects, and commanded the universal good feeling, of the present campaign. This high praise is justified by conditions that are easily ascertainable by any one who goes into the famous street and makes inquiries.

This summer another priest of the Church, the Rev. L. P. Wheaton of Ridgefield, N. J., has been engaged in the open air work in New York. Each day at noon he has spoken accept-

[Continued on Page 646.]

CHICAGO PAROCHIAL HISTORY

Two Parish Papers are Printing Articles on that Subject

HOW ST. MARK'S, EVANSTON, RECEIVED ITS EARLIER IMPETUS

Many Choirs Have Gone Into Camp

LATE SUMMER NEWS OF THE CHURCH IN CHICAGO

The Living Church News Bureau
Chicago, August 31, 1908

THE monthly paper published by the Church of the Ascension, Chicago, has for some time past been publishing regular installments of an historical character, chronicling the leading events in the career of the parish since its organization. All of the parish papers published in the diocese are kept on file in the office of the registrar of the diocese, so that such articles have an additional value. The Rev. Dr. F. J. Hall is the registrar and has filled this position for a number of years.

The example of the Church of the Ascension is now being followed by St. Mark's Church, Evanston. In the August edition of *The Lion of St. Mark's,* the Rev. Dr. Little, rector, began a series of historical articles about the parish, commencing with the year 1864, when there were only three or four Church families in all Evanston. Now we have two large parishes, St. Mark's, with 810 communicants, and St. Luke's with 702, and a thriving mission, St. Matthew's, with 109 communicants. There are nearly 700 families enrolled in these three congregations. From Dr. Little's first historical article, which is of great interest, it seems that the Church's life in Evanston ran along what might be called Protestant lines for about the first ten years, from 1864 to 1875. There were three rectors during this period, besides several "supplies" during several periods when the parish was vacant. The fluctuations in membership resulted in a congregation of about forty persons at the close of these ten Protestant years. The real prosperity and growth of the Church in Evanston commenced with the rectorship of the Rev. J. Stewart-Smith, now of St. Mary's parish, Kansas City, Mo., who came to St. Mark's in January, 1876. No less a person than the late Miss Frances Willard, founder of the W. C. T. U., has described the character of his leadership, in the following words:

"This was the beginning of a new order of things,wherein was a striking contrast to the old; the change was a marked difference in Catholic teaching and practice, and the work then earnestly begun has been faithfully increased and widened by Mr. Smith's successors. The trend of this movement has been steadily in harmony with the Catholic revival in the Anglican Church, and St. Mark's has been highly favored in the men who have filled her pulpit since."

These words, from the pen of this brilliant woman, who was not a Churchwoman, are of great interest, and they mark the turning-point in the life of the Church in this important suburb, under the able and devoted rectorship of the Rev. J. Stewart-Smith. He not only laid the foundations of Churchliness in teaching and worship so solidly that Dr. Little declares the subsequent history of St. Mark's to have been simply the story of work built upon them, but he began the services of the Church in the neighboring villages of Winnetka, Wilmette, North Evanston, and Rogers Park, in each of which suburbs we have now a strong, flourishing parish or mission. Dr. Little closes this first article in the history of St. Mark's by stating that "if any honor is due to any rector of this parish, it is due above all to the Rev. J. Stewart-Smith." These valuable articles will be continued in the forthcoming editions of this parish paper.

A number of the parish papers of Chicago have republished the notable words of the Rev. Dr. F. J. Hall on "Why Men Stay Away from Church."These thoughtful words were spoken at one of our deanery meetings last spring, and were soon afterwards published in THE LIVING CHURCH. They ought to be reprinted and published in the form of a tract, for they go to the root of this widespread evil.

The parish choir of St. Luke's, Evanston, camped this year at Paddock Lake, Salem, Wis., about sixty miles from Evanston. This was a departure from their previous custom of some years' standing of camping at Lake Delavan. St. Peter's choir, Chicago, camped near by, at the same time, during the latter part of July. St. Luke's choir camped in tents, the mess tent being 21x30, and the party brought their *chef* with them. This kind of encampment is growing in favor with the Chicago choirs.

The organ of the Church of the Atonement, Edgewater, is now supplied with a fine water-motor. This improvement has been postponed until the city council had given permission and the four-inch water main had been laid, connecting with the basement of the church.

The clergy are beginning to return from their vacations. The Bishop, who went to Italy with his two daughters after the Lambeth Conference, will probably reach Chicago somewhat earlier than his original plans had stated. He had intended to sail on September 5th, but it is more than likely that he will take an earlier steamer if possible. The Rev. George Craig Stewart, rector of St. Luke's, Evanston, sailed for home from Naples on August 21st.

The Rev. D. Le Baron Goodwin, rector of the Church of the Advent, Chicago, has returned from his vacation, which was spent in Pennsylvania. The choir of this parish deferred their camp until the last part of August, and went to White Lake, Michigan. During July and August this parish maintained all its regular services and kept the Sunday school open as well.

During July and August the Rev. Dr. P. C. Wolcott spent the week-days at Nashotah, with his family, but returned to Highland Park for the Sunday services. The choir of Trinity, Highland Park, does not take a regular outing during the summer, but substitutes a number of short excursions for the boys. The music at Trinity is always of a high order and is maintained effectively during the summer. There have been many strangers and visitors at every service during the summer. The choir of Christ Church, Waukegan (the Rev. W. W. Love, rector), have likewise substituted a series of short outings for the usual yearly encampment this summer. They have thus spent one day in Chicago, principally at Lincoln and Riverview parks, and also one day at Ravinia Park, besides enjoying an evening at Lake Bluff, and other similar excursions. The Rev. A. A. V. Binnington, rector of the Church of the Ascension, St. Louis, has been supplying for the rector during August, which month the Rev. Mr. Love spent in Marion, Mass.

The Rev. R. H. F. Gairdner spent July and August in Canada, during which time his parish, St. Martin's, Austin, was supplied by the Rev. T. D. Phillipps. The choir of St. Martin's camped at Crystal Lake, Illinois, during the first part of August.

TERTIUS.

VIEW OF THE BISHOP OF PENNSYLVANIA ON CANON NINETEEN.

THE following correspondence between a layman of the diocese of Pennsylvania and the Bishop of that diocese is published by the consent of both parties:

JULY 24, 1908.

To the Right Rev. Ozi Wm. Whitaker, D.D., LL.D.,
Bishop of Pennsylvania, Church House, Philadelphia, Pa.

BISHOP: Referring to your published announcement in the Philadelphia daily morning papers of July 23, 1908, declining to grant the petition of which I, a layman, was a signer many months ago, I desire to try and ascertain just whether you would, for instance, under any circumstances, regard as a Christian a good Friend or Quaker, whether orthodox and a Trinitarian, or a Hicksite and Unitarian, unbaptized *"by water* and the Spirit" (though claiming to be baptized" by the Spirit," without water); and would you, under such circumstances, grant such a man permission "to make addresses in the Church, on special occasions"?

And, if not asking too much, do you or would you, under any circumstances, regard Christmas Day, Epiphany, Maundy Thursday, Good Friday, Easter Day, and Thanksgiving Day as "special occasions" on which you would, or think you would (and canonically could), give permission to such a man, unbaptized with water, "to make addresses in the Church"?

Hoping to receive a definite and reasonably prompt reply, and that my intense desire to ascertain your personal views on these momentous subjects will be a sufficient excuse for this apparent intrusion, and that I may be granted your full permission to have this letter and your reply thereto published in the Church papers, etc.,

I am, very respectfully,

....

[LETTER FROM THE BISHOP OF PENNSYLVANIA.]

The Bishop's Rooms.
Church House,
12th and Walnut Sts.

THE DIOCESE OF PENNSYLVANIA.
PHILADELPHIA, August 20, 1908.

MY DEAR SIR: Your letter of July 24th was duly received, and would have been answered before this time, had I been in my usual health.

In your letter you ask me the following questions:

1. "Would you under any circumstances regard as a Christian,

a good Friend or Quaker, whether orthodox and a Trinitarian, or a Hicksite and Unitarian, unbaptized by water and the Spirit (though claiming to be baptized by the Spirit without water)?"

2. "Would you under such circumstances grant such a man permission to make addresses in the Church on special occasions?"

3. "Would you under any circumstances regard Christmas Day, Epiphany, Maundy Thursday, Good Friday, Easter Day, and Thanksgiving Day as special occasions, on which you would, or think you would (and canonically could) give permission to such a man unbaptized with water, to make addresses in the church?"

The first of these questions asks for a personal opinion as to whether a person unbaptized by water may have received the Holy Spirit.

I must answer this question by the words of St. Peter: "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" I dare not attempt to limit the operation of the Holy Spirit. Our Lord said, "By their fruits ye shall know them," and there have certainly been many instances of men unbaptized whose lives were a beautiful response to the exhortation of St. Paul: "Let this mind be in you which was also in Christ Jesus." I should not dare to deny the title "Christian" to such men, and I have no doubt that there is a large and real sense in which they might be called Christians.

2. The substance of your second question is, would I consider that any man unbaptized with water was entitled to be licensed to make an address in our churches under the provisions of the amendment to Canon 19? I do not think that any man unbaptized with water could be properly licensed under the provisions of that amendment. It should be remembered that the words "Christian men" occur in a legislative act of the Protestant Episcopal Church. They must, therefore, be interpreted according to the teaching and doctrine of this Church. I regard the term "Christian men" as used in the amendment, applicable only to those who have received baptism in accordance with our Lord's appointment: "Go and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Further, I do not consider that as a Bishop of the Church, I am authorized to license any man, unless I have reason to believe that he has been baptized, and that he holds the articles of the Christian faith as contained in the Apostles' Creed; and further I should have to be reasonably assured that he was living in accordance with the spirit of the vow of renunciation, and endeavoring to order his life in a persistent effort to keep God's Holy Will and commandments, both of which are involved in the baptismal covenant. I have never licensed any man under this amendment of whom I did not believe all this to be true; and I do not think I should have any canonical right to issue such license to any one unless I believed all this to be true of him.

3. I do not consider that the days which you name should be regarded as "special occasions" in the sense in which these words are used in the amendment; but I can see no reason why there might not be a special service held on Thanksgiving Day, for instance, or Epiphany as a special occasion for considering the obligations of missions, and the duty and privilege of the Church regarding them. I cannot consider any day as too sacred to forbid prayer and instruction concerning any part of our Lord's teaching, and on such a special occasion, which did not interfere with the regular appointments of the Church for that day, I can see no impropriety in authorizing an address to be made by a Christian man.

Faithfully yours,

(Signed) O. W. WHITAKER.

OUT-DOOR SERVICES IN NEW YORK.

[*Continued from Page* 644.]

ably in Madison and Union Squares. Mr. Wheaton has been assisted at times by Mr. Wilkinson, and has in turn assisted Mr. Wilkinson, not in speaking, but with some of the details of the Wall Street work, at times the personal calls which grow out of inquiries. Mr. Wheaton reports finding men in the New York parks who have removed to Ridgefield and become his parishioners, and Mr. Wilkinson says he finds men at the Cathedral services on Sundays, with their families, whose acquaintance he has made in Wall Street.

Archdeacon Burch of Staten Island has returned from Europe, having attended the summer lectures to the clergy in Oxford and made a thorough research among the records of the S. P. G. in London for data relating to the early history of his parish, St. Andrew's, Richmond, S. I. The bi-centenary of that parish is to be celebrated October 20-21, next.

OUR THOUGHTS, good or bad, are not in our command, but every one of us has at all hours duties to do, and these he can only do negligently like a slave, or faithfully, like a true servant. "Do the duty that is nearest thee"—that first, and that well; all the rest will disclose themselves with increasing clearness, and make their successive demand.—*T. Carlyle.*

A TWENTIETH CENTURY CRUSADE.

BY ROBERT H. GARDINER,
President of the Brotherhood of St. Andrew.

THE fundamental lesson Christians need to learn to-day is that love—burning, eager, impatient, indomitable love—and not statutes or canons, constitutions or organizations, is the power that will redeem and recreate the world. Such love springs only from the perfect union with God who is Love; and the means to that union are prayer, and, above all, the sacraments.

The Church of to-day does not pray with the sure confidence that its prayers will be answered by an immediate revolution. Therefore it no longer affects the great mass of the life of the world. What reason have we, more than the apostles had, to think that God does not desire the regeration of the world to-morrow? We say that God's dealings with men show that His methods are infinitely patient; but what is that but to say that the infinite and untiring Love bears patiently with the continual failure of men to accept the power which is promised to every one who has faith as a grain of mustard seed.

The apostles knew nothing but Christ—crucified, risen, and ascended; and therefore human life became to them a new thing. Man ceased, to them, to be material, and became spiritual, actually capable of being immediately filled, if he chose to surrender himself with indomitable power. They did not postpone the delivery of the message till they had built a stone church with marble floors. They set about regenerating humanity wherever they found it. They knew that if they could reach the heart of a man and fill him with the comprehension of his actual membership in the ever-living Christ, he would give all that he had, and do all that he could, to bring about the immediate establishment of Christ's Kingdom of peace and righteousness and love. Many of us, even of those most loyal to the Church, need to learn that the eternal and inspiring motive for work for the Church is the actual and vital union through prayer of the individual with the being and mind of God, so that each of us shall share God's purpose, and labor with Him and for Him in His redemptive and regenerative love.

What the Church now needs is a crusade for a new doctrine and practice of prayer—spiritual, vital, immediate, practical. And that is offered now. Representatives of seven lay brotherhoods in the larger Christian bodies of the United States met in Chicago last January to consider how they could best help each other in their common desire for the establishment of the Kingdom. Their immediate and unanimous decision was that the great need of Christianity to-day is prayer, and they resolved to urge all Christians, of every name, in every part of the world, to observe the first week in Advent next as a season of special prayer for the spread of the Kingdom—prayer so earnest and heart-searching that all Christians will be led to recognize their personal responsibility for the effort to hasten its coming.

Let the Church preach a crusade for the observance of that week. Let it take the lead in this effort to develop again the need and nature of prayer, and to make men see that eternity is *now;* and that through prayer we come to the knowledge of God, in which standeth our eternal life. Power from on high will come to-day, as twenty centuries ago, to those who continue in prayer.

God the Holy Ghost is ready now, as at the first Whitsunday, to fill His Church with the power to revolutionize the world, but we do not ask Him. It is too true of most of us that our conception of prayer is materialistic, magical. We think of it as a means of reversing the laws of nature, as Aladdin rubbed his lamp. But most men no longer believe that kind of prayer will be answered, and so they do not pray. We rely, not on the power of the Holy Ghost manifested through strong, vital, human personality, but on methods, organizations, congresses, conferences, and conventions. We need a revival of the spirit of true prayer, the sense of actual, perpetual communion with God, the energizing belief that the Holy Spirit will lead His Church to immediate victory over every problem, however difficult.

The Church fears, and with good reason, the unnatural excitement of the preaching "Revival." In this Week of Prayer we have an opportunity for a quiet, praying revival. Suggestions of topics for meditation and prayer for each day of the week are being distributed by the Brotherhood of St. Andrew as widely as possible. They are only suggestions, and, of necessity, brief and inadequate. But if our Bishops and

clergy will spend the time between now and Advent Sunday in teaching us what prayer is and how to pray, and if each layman will do his utmost to prepare his heart for the indwelling of the Holy Spirit, and, in this Week of Prayer, will come to know God as never before, then surely all our difficulties and divisions, our timidities and jealousies, will disappear, and with one heart and one mind all who are members of the Holy Church universal will press forward to the immediate establishment of the Kingdom of the one Lord, in the one Faith, and through the one Baptism.

It is needless to point out to Churchmen that the observance of the week should begin and end with the Eucharist. May we not hope that a more concerted and vigorous effort than ever before will be begun now, to bring to the altar on Advent Sunday every male communicant throughout the country?

WHERE TO HOLD THE SUNDAY SCHOOL.

[FROM "THE CHURCHMAN'S MANUAL OF METHODS,"
BY THE REV. A. A. BUTLER, D.D.]

THE influence of environment on order has received far too little attention. The school must have a place of meeting. Where shall it be? It is astonishing to see the amount of money invested in churches and chapels, in guild houses for women, and club houses for men, and even church kitchens, bowling alleys, and billiard rooms for outsiders, while the children, the most important part of the Church of Christ, the only part that can perpetuate the Church's life, and the continuance of truth and righteousness on the earth—are left unprovided for, are expected to take what chance may have left after all others have been provided for. The secretary of a Sunday school commission states that a certain Church planned and built a large parish house which was considered a model building. After it was completed, it was discovered that the Sunday school, containing a thousand souls, *had been forgotten!*

SUNDAY SCHOOL ROOM OF THE CHURCH OF THE HOLY APOSTLES, PHILADELPHIA.
[From "Churchman's Manual of Methods," by the Rev. A. A. Butler, D.D.]

Give the school the *best* place you can possibly get in the church building, or anywhere near it. And the best corner of this place give to the smallest children. I have seen a large infant class crowded into a dark, dingy, stuffy vestry room. I have seen a primary class sent to the basement, beside the coal bin. No arrangement could be more careless, or more cruel.

The youngest children are the most sensitive of all to their surroundings. Their quarters should be the most sunny and attractive possible; with chairs low enough to allow the feet of the children to rest on the floor. The walls should be bright with pictures (they can be had for 5 cents each), hung on a level with the child's eye (not the teacher's), and changed from time to time as the instruction changes. There should be a good organ, with a sweet voice and a loving heart behind it. If proper accommodations are not to be had in the church building, take the class to the house of the Good Samaritan who lives nearest the church; and if anybody must go to the attic or the coal-hole, let it be a class of strong, healthy boys. It is harder to have order, harder to teach a child to love God, in a room that is damp and gloomy than in one that is flooded with sunshine. A disorderly room helps to make a disorderly class, a dirty room helps to make a class careless and indifferent, and a room filled with foul air makes part of the class stupid, the others restless, and everybody glad that the school meets but once a week.

The parish church is built for devotion, built to unite the congregation in worship. It is not built to divide the congregation into classes for individual teaching. Its whole structure is against good order, and good lessons. The best school work cannot be done in a church, or chapel with fixed pews.

There is too little attention given to the influence of surroundings. Every child should sit in front of his teacher. I never heard of anything called "a school" which put the child *behind* the teacher, except the one held on Sundays. If the class is compelled to occupy fixed pews, let the teacher sit behind her pupils and have those in front turn and face her. If there are reversible pews, or movable chairs, let the teacher occupy a seat that puts every pupil under her eye. Seat the pupils for order, not for fun; separate the mischievous. The sly child should be directly in front of the teacher, and the restless ones near enough to be touched by her hand.

If a new church is to be built, and the parish is too poor to do better, it can at least put in modern reversible seats, which are more comfortable for the congregation than straight-backed pews. If a new parish building is to be built, let all the school officers and teachers, and all the pupils and all the mothers rise up together and see that Christ's "little ones" have the best place in it. What the school needs is not a large room; that can always be found in the church; but many small rooms: special rooms for the kindergarten and primary classes, special rooms for Bible classes, and as many separate rooms for the other classes as the parish can supply. These small rooms may be formed by sliding doors, or by heavy curtains, which can be thrown back to make larger rooms for the social and industrial activities of the parish. The building, however, should be *planned to meet Sunday school needs;* then, by the addition of a kitchen, every other organization of the parish can find accommodations.

The school building should be closely connected with the church, that the latter may be used for the opening services. The kindergarten and main school departments may well be on the ground floor, the Primary department and Bible classes on the second floor. The room for the main school department should not be seated lengthwise like a church, but sidewise like a class room. The general plan (modified to suit local conditions) may well follow the lines indicated in the plan shown on the next page.

The plan is that of a central room surrounded on three sides by two large rooms for the kindergarten classes (K), and smaller ones for the upper main school classes; the corners being

utilized for cloak rooms (one for boys, and one for girls), and Library rooms. The superintendent's platform (P) is at one of the sides of the building. The aisles radiate from the platform, seats, chairs, or settees being placed between them. The exact location of the different exits, entrances, and other details must be decided by questions of air, light, and connection with

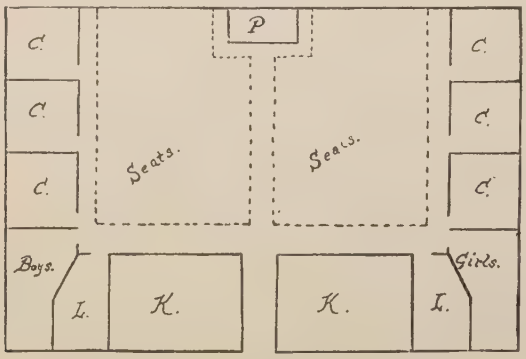


DIAGRAM OF MODEL SUNDAY SCHOOL BUILDING.

the church building. The Church of the Holy Apostles (Philadelphia) and St. Peter's (Brooklyn) each have buildings of this general plan. A few years ago the latter's pupils were divided as follows: the two infant class rooms contained about 100 each; the 41 classes on the main floor contained 300; and the 14 Bible class rooms held 200 pupils.

THE SUNDAY SCHOOL.

BY THE REV. AUSTIN W. MANN.

A BISHOP, speaking in his convention address of "the deplorably small Sunday school," uses these words: "Whatever else we may do, or omit to do, we must attract, hold, and control the children." He speaks of it as "a life-and-death matter." He is telling of the smaller number of children presented in the Confirmation classes.

The comparative smallness of the Sunday school is generally noticed with regret, and the wish that conditions were entirely the other way. That improvement in these is possible of accomplishment is the belief of the writer.

One way to increase attendance seems to be taught us by the denominational Sunday school. The children are reminded to leave no opportunity unused to bring in others. In that way, children of Church baptism have been "gathered in," and educated away from us. By inquiring, the writer has learned of many instances. Parents have given the information that Church Sunday school children rarely have shown the same activity and interest in bringing the neglected ones within reach of religious instruction.

If our children would show the alertness and interest they can certainly be urged to show, the result, we are sure, will be larger Sunday schools and Confirmation classes and stronger parishes.

A PATHETIC INCIDENT OF INDIAN LIFE.

THE following incident, related in a letter to his sister from the Rev. Winthrop Peabody, who has just left Skagway, Alaska, for Tanana, as recorded in the last issue of THE LIVING CHURCH, shows the power of the Gospel in comforting and giving hope to those who mourn:

"At Ketchikan, the last afternoon, I called at an Indian home where a little child had just died. The parents had laid the body on a sort of little bench just opposite the wide-open front door. It was covered with white linen, and a great wreath of pansies and daisies was on the child's breast, and some pink artificial flowers the mother had laid near her head. Indians sat all about the room, the mother near the little girl's head and the father was crouched on the floor on the other side, and a woman crouched on the floor at her feet. The father was simply heartbroken and would raise the cloth from the little brown face and his tears would flow all over the child's face. The Indians wanted me to speak with him, and I said a few words to him and them all, together. Some did not understand English very well, and an Indian woman interpreted everything I said. Then the child's father spoke in Indian to her and she interpreted to me: 'I was deep in sorrow. My child is dead. I did not know where I was. But you have put into my hand, like a rope, the name of Jesus Christ. I thank you.'"

THE BROTHERHOOD CONVENTION.

THE approaching convention of the Brotherhood of St. Andrew in the United States at Milwaukee, October 14-18, will not only be the twenty-third annual convention of the organization, but at the same time it will celebrate the twenty-fifth anniversary.

This anniversary feature has given great impetus to the arrangements and has increased the interest in the approaching gathering.

As is well known, the Brotherhood of St. Andrew was formed by James L. Houghteling at St. James' Church, Chicago. Mr. Houghteling is now, and has been continuously since that time, one of the great powers in the Brotherhood.

A word from Mr. Houghteling himself concerning the formation of the Brotherhood twenty-five years ago is of special interest at this time. In a recent letter to the Milwaukee committee he said:

"The dates of the Milwaukee convention come near to being exactly the twenty-fifth anniversary of the founding of the Brotherhood of St. Andrew. The Rev. Morton Stone, now deceased, was then curate at St. James', Chicago. His diary shows the following entries:

> "'Oct. 24, 1883.—By invitation I went up to Mr. Houghteling's. Harry Donaldson was there and we talked over the plans for the formation of a guild of St. Andrew and St. Philip, its object being to bring into the Church young men.
>
> "'Oct. 30, 1883.—Met Dr. Vibbert and Mr. Houghteling at the rectory to talk over the founding of the Brotherhood of St. Andrew.
>
> "'Nov. 30, 1883—St. Andrew's Day—Up early to assist at the 6 o'clock celebration for the new Brotherhood of St. Andrew. P. M.—To the first meeting of the Brotherhood, at which rules were adopted, and about twelve members were present and were admitted formally.'

"It is the simple record of a few young men setting out to do a good thing and to do it right. They took counsel together, they took counsel with the clergy, they took counsel with God, and then went to work. They had no thought of doing big things, they made no plans for a world-wide work, but they tackled the work which was in front of them in the right way. Now the Brotherhood is working in thousands of places all over the world: and a quarter of a century of experience has proved that the Brotherhood idea is a universal inspiration and the Brotherhood method works everywhere.

"Let us make the Milwaukee convention the celebration of the twenty-fifth anniversary of the founding of the Brotherhood.

"JAMES L. HOUGHTELING."

Mr. Houghteling also has a record to the effect that the first meeting was held at his house October 23d; but whether it was the 23d or 24th there is little difference, and the fact remains that the Milwaukee convention will be the twenty-fifth anniversary. It is expected that some features appropriate to the occasion will be arranged on the programme. It is particularly appropriate that the quarter century anniversary should be celebrated so near the birthplace of the Brotherhood, as Milwaukee is only eighty-five miles from Chicago, and it is expected that 500 Chicago Brotherhood men and boys will come up to Milwaukee at that time to help celebrate this occasion.

The Brotherhood convention is intended as an inspiration to all Churchmen; not merely to Brotherhood members. It partakes of the nature of a spiritual retreat for men. Indeed the spiritual and the practical are so interwoven as to blend easily into each other, as they should. The climax of the convention is the corporate Communion, which has been fixed for Sunday morning instead of Saturday, as heretofore. It will be held in St. Paul's Church at an early hour, the Bishop of Milwaukee being celebrant. A preparation service with meditation by Bishop Weller, Coadjutor of Fond du Lac, will be given at the same church on Saturday evening. The Brotherhood charge, heretofore given at 9 o'clock on Sunday mornings, is fixed for the afternoon of the opening day—Thursday. It will be given by the Rev. Dr. Henry Lubeck, rector of Zion and St. Timothy's, New York. At 11 o'clock on Sunday morning there will be special preachers in all the city churches. The afternoon will begin with a mass meeting for boys at 2 o'clock, to be addressed by Bishop Weller and the Rev. B. P. Bull of the Community of the Resurrection, England; and at 3 o'clock there will be a mass meeting for men at which the Bishops of Kentucky and Chicago—two of the most forceful speakers in the American Church—will speak. The final service, on Sunday night, will be at St. James' Church, when the general subject discussed will be "Reality," the Bishop of Chi-

cago treating of "Real Belief," and John W. Wood of New York, of "Real Discipleship."

The week-day programme is equally inspiring. On Wednesday night there will be a preparatory quiet hour with address, probably by Dean Robbins of the General Theological Seminary, New York. Thursday is the opening day. An 8 o'clock celebration of the Holy Communion at All Saints' Cathedral begins the day, the Bishop of Milwaukee giving a short address. Week-day meetings other than services will be held in Plymouth (Congregational) church, a downtown building—corner Oneida and Van Buren Streets—with an auditorium arranged theatre-wise and admirably adapted to the purpose. Features of the week days are the public meetings of Thursday and Friday nights, with the Rev. T. W. Powell of Toronto and James L. Houghteling as speakers on the first and Hubert Carleton and Mr. Houghteling on the second; and noon-day mass meetings for men from 12:30 to 12:55 at a downtown theatre, for which vigorous speakers will be provided. There will be an important address on "The Call to the Ministry," given by the Bishop of Milwaukee on Friday morning. The conferences on phases of Brotherhood and other missionary work will follow each other in rapid succession on Thursday, Friday, and Saturday, several being held simultaneously at times. Subjects to be considered at these conferences include Community Life, treated by the Bishop of Fond du Lac; Lay Missions, Big Brother work, etc. Ample arrangements will be made for a programme for boys, and camps in the parish houses of several churches have been devised for their accommodation, under competent directors. Wednesday will be devoted to the entertainment of Juniors, when they will have rides about the city, through its parks and the National Soldiers' Home grounds.

It is impossible as yet to present a full list of speakers. In addition to those already named there will be Robert H. Gardiner of Boston, president of the Brotherhood; H. D. W. English of Pittsburgh, vice-president; the travelling secretaries of the order; Millard S. Burns of Buffalo; Alexander M. Hadden of New York; and a number of other Bishops, with whom appointments cannot be definitely made until their return from the Lambeth Conference.

A neat eight-page folder has been gotten out by the Milwaukee committee, giving views of the city, photographs of churches, and all kinds of information regarding the convention. These, with other information, may be procured by writing to the general secretary, George Gibbs, 212 Stephenson Bldg., Milwaukee, Wis.

WHERE SESSIONS OF THE BROTHERHOOD NATIONAL CONVENTION WILL BE HELD—MILWAUKEE, OCTOBER 14-18.

[Upper: St. Paul's Church. Center: All Saints' Cathedral, with Episcopal Residence at the left. Lower left: St. James' Church. Lower right: Plymouth (Congregational) Church Auditorium, where conferences and business sessions will be held.]

THE GIVING OF THE LAW.

By George Downing Sparks.

THE weary wanderers from Egypt know that something is going to happen. After their long halt at Rephidim they start forward into the wilderness. They see nothing but rocks and gloomy mountains everywhere. Through long valleys, that never seem to end; under overhanging crags that look every minute as if they would hurl their masses of stone upon the travellers below; across toilsome passes that look as if the foot of man had never passed that way; they at last reach the base of Mount Sinai. There it stands, for all the world like some great natural temple in the midst of the plain in which the tired Israelites find themselves. In this sanctuary, entirely removed from the rest of the world, away from the flesh-pots of Egypt, away from the subtle enticements of the court of Pharaoh, they are to wait for the revelation of God.

As if the natural surroundings were not sufficiently impressive there is added the startling effect of a thunder-storm. What such a storm must have been like we can realize from descriptions of travellers. Stanley, in his fascinating history of the Jewish Church, quotes Dr. Stewart upon this head: "Every bolt, as it burst with the roar of a cannon, seemed to awaken a series of distinct echoes on every side. They swept like a whirlwind among the higher mountains, becoming faint as some mighty peak intervened, and bursting with undiminished volume through some yawning cleft till the very ground trembled with the concussion. It seemed as if the mountains of the whole peninsula were answering one another in a chorus of the deepest bass. Ever and anon a flash of lightning dispelled the pitchy darkness and lit up the mount as if it had been day; then, after the interval of a few seconds, came the peal of thunder, bursting out like a shell, to scatter its echoes to the four quarters of the heavens and overpowering for a moment the loud howlings of the wind."

Now imagine the effect of a storm like this upon a mob of semi-idolatrous slaves! No wonder they feel awe-stricken. It is not at all difficult for them to believe that in the thick darkness that lies on the mountain top Jehovah of Sabaoth is concealed.

As we look back across the centuries, what will strike us most forcibly is not the magnificent and awe-inspiring surroundings of the giving of the law from Mount Sinai, but the character of the revelation itself. It was above all things negative. Moses and people did not see God, yet they knew that He was there. They were to make no image, they were to indulge in no similitude, yet they were to believe Jehovah was their God and that they were His peculiar people.

But it would be only a half truth if we were to say that the revelation from Sinai was only negative. It was positive also. Though they were to make no graven image of their God, yet the people were to remember that Jehovah was "The Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generations."

Did the Jewish people keep the law which had been so impressively given?

Alas! Hardly had the cloud hidden the great prophet in his ascent of the mountain before the people began to murmur for some tangible manifestation of Deity. Forgetting all that Jehovah had done for them, they hurry to Aaron with the cry: "Up, make us gods which shall go before us; as for this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him."

The human heart is the same in all ages. What was true of those old Jews is true to-day. First, denial that there is a God, because He cannot be seen, nor His existence proved by scientific demonstration. Then follows the desire that something else, some other god or gods, should take His place. The only way satisfactorily to assuage this natural heart hunger is to remember what Christ said to the woman at the well in Samaria, when in her crude way she would localize Deity: "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. God is a spirit: and they that worship Him must worship Him in spirit and in truth."

WHAT ONE PROGRESSIVE RECTOR ACCOMPLISHED IN HIS SUNDAY SCHOOL.

The Sunday School of Trinity Church, Saugerties, N. Y., The Rev. Thomas Cole, Rector.

ONE of the best-run schools in the diocese of New York, outside of the Archdeaconry of New York City, is Trinity, Saugerties. Last Advent they graded the school. The general secretary of the N. Y. S. S. Association spent a Sunday with the school, to set the new plan going. The success of the school has been so great that one cannot but feel that many schools, similarly situated, might profit by the tabulation of some of the particular points that contributed to this noteworthy success.

1. The rector sent out a pastoral letter, signed by himself and his superintendent, to every parent, on the introduction of the graded method. The letter is a clear and concise statement of the scheme of the meaning and method of the scheme and a plea for coöperation on the part of the home.

2. The parish monthly keeps the Sunday school constantly before the pupils and parents. The grades are carefully mapped out. The names of the teachers are given.

3. The day school grades are taken as the basis for grading, not height, nor age, nor knowledge of the Bible or Catechism; but *ability* intellectually to do the grade work required and understand and appreciate the material.

4. The parish vestry has undertaken to support the school. The school is appealed to to give to Christ and His work, in the parish and the mission field. The result is more money for the Church and proper and adequate support of the Sunday school.

5. The introduction of manual work, *i.e.*, blackboard pictures, map making and marking and coloring, in every grade, according to a graded progression.

6. Written examinations to test and fix the material studied. The rector writes: "I am especially delighted with the result of the examination, which has just been held. We entered upon it with fear and trembling, but the scholars have taken them up splendidly, and having made the beginning, I think we will have no difficulty in keeping them up, with even better results in the future."

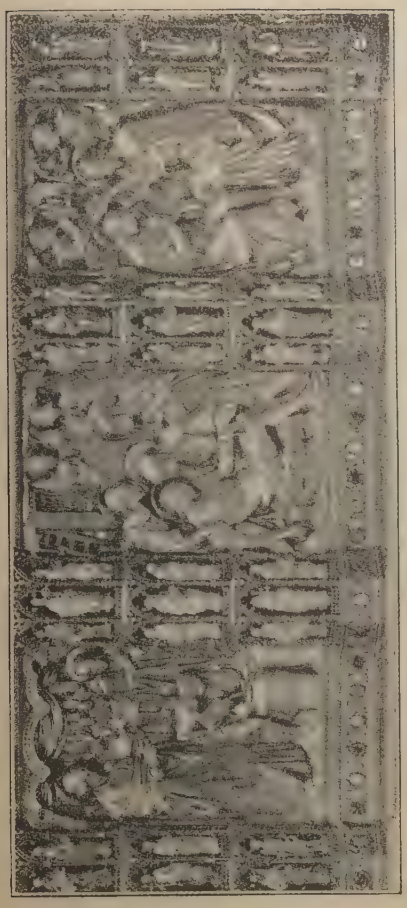
7. The several organizations in the school are working and giving for its improvement. "The Willing Workers' Society" gave a clock (many schools would improve by running by a clock or on some sort of time!), a relief map and a picture map of Palestine; "The Junior Civic Club" voted ten dollars to purchase something else for the school. All this means the deepening of love and zeal and appreciation, the cultivation of a bond of fellowship, an *esprit de corps*.

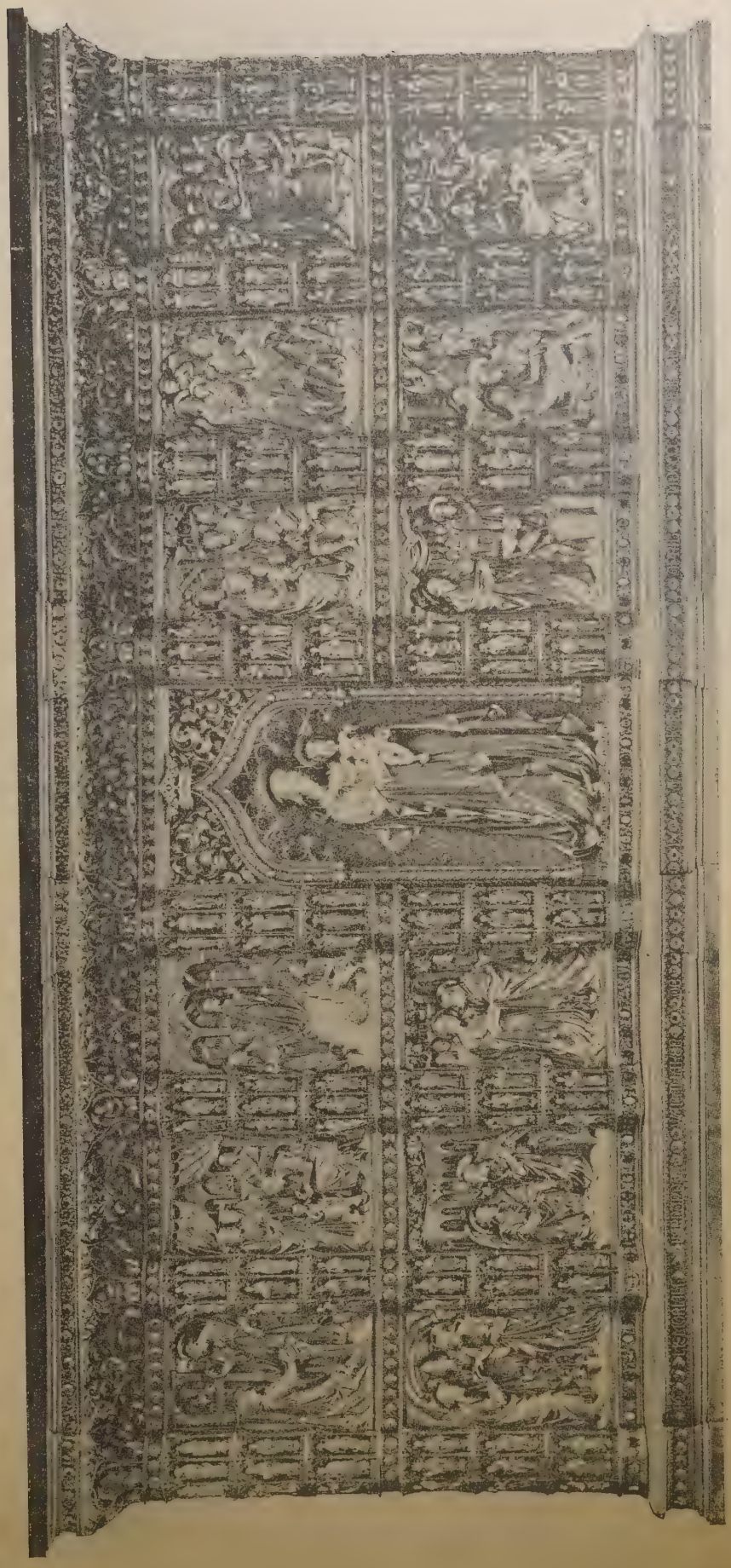
8. The pupils of the adolescent age have been organized into a club, using the "gang instinct," electing their president, secretary, and treasurer, and taking the name "St. Andrew's Class."

All these points are good, and can all be made use of by any and every school, to the decided betterment and help of all concerned.—*S. S. Commission Bulletin.*

THE SILVER ALTAR FOR ST. MARK'S, PHILADELPHIA.

THE accompanying illustrations show the tracery of the silver altar for the Wanamaker memorial chapel of St. Mark's Church, Philadelphia. This chapel, it will be remembered, is the memorial to the late Mrs. Rodman Wanamaker, given by her husband; and though very small and intended only for use as the lady chapel of the church, it is, in its appointments, among the most magnificent ecclesiastical structures in this or any other country. The altar, which now completes the original design, is called the most elaborate since the erection of the silver altar for the Cathedral at Florence in the fifteenth century. The designs on the several panels represent scenes in the life of the Blessed Virgin, and are, consecutively: The Angel's Message to St. Anne, the Birth of the Virgin, the Presentation in the Temple, the Espousal of Mary and Joseph, the Annunciation, the Visitation, the Adoration of the Shepherds, the Flight into Egypt, the Finding in the Temple, the Marriage at Cana, the Scene at the Foot of the Cross, the Coronation of the Virgin. In the niches there are 144 figures of Saints, Prophets, Confessors, Martyrs, Doctors, Founders of Religious Orders, and British Missionary Saints and Martyrs. The Queen inspected the altar while it was on exhibition in London. It has not yet been set up in the Philadelphia church, but will be in the immediate future.





MAGNIFICENT SILVER ALTAR FOR THE LADY CHAPEL (WANAMAKER MEMORIAL) OF ST. MARK'S CHURCH, PHILADELPHIA.

THE TEACHER'S OPPORTUNITY AND PRIVILEGE.

BY THE REV. CHARLES H. YOUNG,

Rector of Christ Church, Chicago.

THE soul of a child is very precious to our Saviour. He Himself was once a child. He knew the purity and innocence of the child's heart. And He had lived through the joys of childhood's hopes and fancies. When He attained His manhood and commenced the great work His Father sent Him to accomplish, His message made an especial appeal to, and found a quick and ready response in, the hearts of the children and their mothers. How frequently we read of children being with Him, whether following into the desert or welcoming Him, with waving palm branches, as their King. When He would impress strongly upon His disciples the need of sincere, simple, truthful lives, He called one of the children to Him, and setting him in their midst, told them they must repent and change their standards of righteousness and become like little children if they desired any share in His Kingdom. While He was being led out to His crucifixion, staggering beneath the cruel burden of His cross, His heart throbbed with anxious love for the women of Jerusalem and their children as He thought of the bitter persecutions in store for them. And when His great work had been accomplished, just before He returned to the glory He had for a time laid aside, He gathered His apostles in a quiet retreat in Galilee. All of His gracious words of love on that blessed day have not been recorded. But we know that when the apostles assured Him of their love He bade them show it by caring for His flock. "Feed My sheep. Feed my lambs."

This is the work, a portion of which is entrusted by the Saviour to the men and women whom He calls to be the teachers of His children. It helps us to realize this more fully when we pause to think what each child is in its relation to God. In the first place the little soul is here because God, in His love, gave him life. The child is a gift of God to the home which he has come to bless and gladden. The parents of the child, with his sponsors, brought him to the Church to give him back to God. When the priest took him into his arms and poured water upon his brow, it was God who received him and made him His child and grafted him into His family through the new birth of Holy Baptism. And then he came back to his parents as a gift from God in a still higher sense. His new spiritual mother gave him back to them as the infant Moses was returned to his mother, with the charge: "Take this child and nourish it for me." The parent's privilege is inexpressibly great. He is the father or the mother of an immortal soul, made in God's image, for whom God has prepared a place in heaven. As a further indication of His love and confidence, God has entrusted the spiritual training of this precious soul to the parents' care.

"Feed My lambs." How tenderly loving the words are! The Saviour proved their reality to Himself when He gave His life in order that these little ones might have life. He gives us the opportunity of showing our appreciation of them when He gives the children into our care to be fed and trained for Him. The duty rests first and most strongly upon the parents, who are responsible for the children being here. To help them fulfil this responsibility, the Church comes to their aid with her schools and teachers who are consecrated to the service of God. She does not lift the burden from their shoulders, but aids them in fulfilling their sacred duty to their children.

When a man or a woman is invited to take a class in Sunday school, it is a call from God to help Him feed His lambs. It is the holiest, and therefore by far the most important work to be done in any parish. The day is passed when the Sunday school was regarded as a trial to be borne, and when "anyone will do" for a teacher. That was a sad, mistaken notion. The Church has paid dearly for it. But truly it has passed to an ignoble burial.

To-day in every parish that has a true conception of its reason for being, and a desire to fulfil it, the work of bringing children into living union with God by Holy Baptism, and of teaching them the story of God's love and of their opportunity of serving Him, is regarded as its first and highest work. When we save the children and help them to lay real foundations and to build strong characters, centered upon the life that comes from living union with the Son of God, we are doing most important work for the Master. The parish that has gone to seed does no work for children.

The clergy cannot do this work alone. So many demands are made upon the time of the priests of the modern parishes that they are almost crushed beneath the burden. They need the help of sincere, pure-minded men and women, in whose hearts the Saviour's love for children finds response. And the man or woman who really loves the Son of God and whose heart yearns with the desire of serving Him, will find no work more full of comfort, none that will warm the heart more fully, none that will bring more joy of doing good, none that will be more useful to a world that seeks for practical results, than that of helping Jesus feed His lambs.

The careful priest does not ask "anyone" to teach. He first goes on his knees before the altar and prays to Him whose work he is trying to do, to raise up the laborers for the harvest. He seeks for guidance as to whom, among the members of his congregation, God has chosen for His work. Then making careful selection, he asks those whose aid he is guided to invoke, to come and help in the service of the King. So it is no ordinary call to be asked to help in the training of the young. One may put aside the invitation to join a guild. But one dare not refuse the call, "feed My lambs," except an very real and urgent grounds. It is the call of God.

No higher honor can be conferred upon a man or a woman than to invite him to become a teacher in the Church's training-school for children. The priests of the Church feel this when they ask for help. The teachers will appreciate it when they look upon the child as a soul created in the likeness of God, which God places in their care to be trained for Him. It is a call to an opportunity which any earnest soul may gratefully receive. It is an indication of God's love and confidence when He calls one to such work for Him.

When one has accepted this call and enlists himself as a teacher in the Church's school, he will need much help in fulfilling his sacred trust. Most of all he will need spiritual strength. If he is to form Christ in the minds of the children, he must himself know the Saviour. If he is to lead others to Him, he must, like St. Andrew, first find Him. Therefore the teacher's own inner life will be very real. He will be a man of prayer. Day by day, and sometimes hour by hour, he will carry in his heart the names and the needs of his boys and girls, especially of those whom it is hard for him to help. He will cultivate the confidence of his children and show them how to bring their own needs before the throne of grace. As they grow older he will point them nearer to Christ and coöperate with the priest in bringing them to Confirmation and the other sacraments of the Church. The sweetest privilege of the spiritually minded teacher will be to kneel with his children at the Holy Communion, when together they open their hearts to receive their Lord and King.

Another great privilege of the teacher is that of teaching the children the beautiful story of God's love, and of building them up in the faith and practice of the Church. The little mind is open to receive the message. His memory is keen and strong. The impressions made now will be imperishably stamped upon the soul, and in the years to come will be a strong anchor to hold him true to his course amidst winds of temptation. Many a man to-day will confess that much of his strength of character and success in life is due to the noble work of a holy teacher in his boyhood. To be most helpful to his children the conscientious teacher will not depend upon his previous stores of knowledge, but will be a careful student of every means of gaining information. He will frequently consult his priest, and will be a strong upholder of the conferences and meetings of the teachers, enlivening them by his own keen interest and zeal.

There is no work of greater importance to the Church or the nation than that of training our children to know and love God more truly and to serve Him more faithfully. This is the work which God commends to those men and women whom He calls to the high and holy work of teaching in our Sunday schools.

One very great privilege we have not dwelt upon. That is the inspiration and uplifting of the teacher's soul from contact with the sweet innocence of childhood. To be constantly giving out her own best self makes the teacher receptive of the blessings that return to her open heart from the overflowing buoyancy and the fulness of pure child-life

Let us raise the standard and elevate the purpose of our schools. Let us think more frequently of the unequalled oppor-

tunity they give us for reaching and moulding the characters of our boys and girls. Surely if we will remember what each precious soul means to the blessed Master, and how earnestly He thirsts for it, we will more truly realize that when He calls us to help Him and places His children in our care to be trained for Him, He bids us again: "Feed My lambs." Sunday school teaching is hard work. But there are few, if any, opportunities of serving God that are filled with richer privileges or sweeter blessings.

"INTENSIFIED FARMING" IN THE SUNDAY SCHOOL.

By Henry E. Rees,

Assistant Superintendent Trinity Church S. S., Hartford, Conn.

IN a recent issue of a popular magazine, the story is told of how a prosperity train traveled over all of the lines of railroad carrying practical information to each agricultural hamlet, and teaching the farmer the advantages of intensified farming.

Probably no class is so wedded to tradition, and to the methods of its fathers, as are the farmers, unless it be those responsible for Sunday schools.

In our Sunday schools we are content to go along the old, beaten track; to teach the same lessons out of the same quarterly; and to feel that success has been attained if a pupil comes in at six and goes into Mrs. Jones' class, and stays there until he is sixteen and learns, or tries to learn, the same lessons his elder brother has plodded over before him.

As superintendents and teachers, we are not educational experts; the Sunday half hour is of our lives a thing apart, and we do not appreciate the necessity of endeavoring to introduce the methods of our more experienced associates in secular education. If we could only have a prosperity train going through the length and breadth of the country, disseminating to the Sunday schools along its route the vast accumulation of knowledge which our experts have gathered for us; if this train could bring to each city and village Sunday school, not only the views, but the practical demonstration of what is being accomplished by the more modern worker, we would find that intensified farming would accomplish just as much for the Sunday school as it does for the farmer.

Vacation season is over. With September comes the opening of many schools which have followed the secular school at least to the extent of having a summer vacation. Those who plod along throughout the twelve months are dusting off the seats of the absent scholars, and getting ready for the return of the wanderers.

If we could, each of us, at the threshold of the new school year, make up our minds that only the best methods would be pursued, only the latest and most approved text books used, only the best teachers and workers retained, and that we would inject into the school all of the enthusiasm that we ourselves have at our command, we would indeed be, not only surprised, but most happily gratified at the results which would be sure to follow.

Let us start with a few suggestions, if he will permit it, to the rector, and each in his turn will receive our attention in passing.

When the rector comes back from his four or six weeks' vacation, let him take the Sunday school immediately upon his mind before he begins to plan the winter's campaign, and endeavor to enlist as his lieutenant some layman from his congregation, if he has not already a competent superintendent, and then turn over to this lieutenant all the business end of his Sunday school. Let him gather together his teachers, and endeavor to enthuse them with the idea of a new school for this winter. Let him scan his list of teachers and see if each fits into the niche in which he or she has been placed; possibly a change around would be a decided advantage to both teacher and pupil. Let him put himself in touch with the Sunday School Commission of his diocese, and learn from it what steps have been taken for the betterment of the school since last he consulted. If there is no Sunday School Commission, correspondence with the Sunday School Federation in New York will bring the help for which he is seeking. From it he can obtain a list of the latest books that have been written or edited during the year. A catalogue of a large quantity of Sunday school helps will be placed at his disposal, and he will be informed as to whether any teacher-training classes have been provided for his immediate vicinity during the coming winter. The rector must start the machinery; he must, figuratively speaking, push the button, and be sure that he has able assistants along the line to see that all works well.

The superintendent will be busy as the days of the opening of school approach. New quarterlies should be provided for every scholar. Do not give them those that were used last year, with the covers worn off, and the thumb-marks in evidence. These boys and girls are a year older than they were then, and they are more important, at least in their own estimation, than they were twelve months ago. Many of them have experienced the advantage of improvement in things physical as well as things mental, and the old, dirty, thumb-marked quarterly will have a depressing effect.

The superintendent will see that new class books are arranged, and that any scholar that has been a misfit has, during the vacation, been "promoted" into the class where he will do better work than he did last year. He will improve the department of music, and will see that entertainments are provided for the long winter evenings. He will gather about him as many of the young business men of the parish as he can obtain, making them secretaries, assistant secretaries, treasurers, assistant treasurers, librarians, and fill just as many other offices as he has men to put into them. Young men like this kind of work, and they are not all fit to be teachers. While it may be almost as hard for the superintendent to keep them employed as it would be to do the work himself, still he should not monopolize all the good things. His secretary can prepare a good card system of his school, and this could be done, not only in duplicate, but in triplicate if necessary, showing his school by classes, his school alphabetically arranged, his school by streets, and his school by "birthdays" if need be. Good practical use will come from each of these cabinets.

Let him arrange the offerings of the school systematically for each Sunday, that there may be no guess work and no misappropriation of the funds. Every dollar that is given by the children should be so invested in the Church's work as to be sure of good return.

We pass on to the teacher. The teacher's work should begin at least a month before the school opens. She should be supplied with the text book long in advance, in order that her study of the general theme of the lessons may be well in hand by the time she comes to teach. She will want to know the names and addresses of her class, in order that a note may be written to each, or possibly an afternoon call be made upon the parent before the cold days come. If there are any mistakes in classifying, they can be remedied much better in advance of the work than later, and the superintendent will surely welcome suggestions from teachers who are interested enough to take up such matters with him before the work of the school is completed for the term. In many localities, doubtless, there will be classes for teacher training, and the teachers of our schools should put themselves in touch with the advantages thus offered. Teacher training classes are being provided in many dioceses by the Sunday School Commissions, and in others under the direct supervision of the Federation of Sunday Schools with headquarters in New York; and these classes are very much like the prosperity train in the agricultural district. They are the teachers' source of supply; they bring her into touch with what others are doing, and with the general Sunday school movement, not only of our own diocese, but of the Church at large.

Statistics of the Church do not show our Sunday school work to be in as healthy a condition as we would like to see it. Our numbers have not grown as rapidly as they should, and while I would not be pessimistic, and rather hope that the shrinkage is the result of more careful book-keeping, rather than an actual decrease, nevertheless we should find out where the trouble lies.

The Church cannot get along without the Sunday school. It tries to do it in isolated localities, and we see the result. A live, growing Sunday school is the best feeder the parish can have, from purely a business standpoint. Her children are taught to be loyal, not only to the Church's missions, and the Church in its larger sense, but to the parish as well. They are taught that in course of time they will take the place of father and mother, and that their little offerings of a penny or a nickel a Sunday will, after a while, so grow that they will be the chief support of the parish.

The older people, too, are inclined to take keener interest in parochial matters if their children are part of the parish machinery. They like the Christmas and Easter festival services, and they enjoy even the stereopticon talks which are meant for "children only." It rejuvenates them, makes them

young again, and from this very state of mind the parish is a gainer.

We would not magnify the Sunday school as being the most important part of parish work, nor should we urge that the rector neglect more sacred duties for its welfare; but its place in the general plan of the parish should be distinctly recognized. The vestry should see that a proper amount is appropriated for its support; the rector should see that it has his personal oversight and attention; the superintendent should give it the very best business qualifications which he has to offer; teachers should bring to their work all of the devotion, consecration, labor, and time which it is possible for them to bestow. Each in his place should give, not the fragment, but the best that is in him.

With results, we have nothing to do. Ours it is to work, to enthuse, to build up, and to consecrate every faculty of mind which has been given us; carrying with us always as our motto: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

SOME PRINCIPLES OF CHRISTIAN WORSHIP.

By Selden P. Delany,
Dean of All Saints' Cathedral, Milwaukee.

IV.—How to Take Part in Eucharistic Worship.

If the Holy Eucharist is the chief act of Christian worship, then it follows that it should be celebrated in every parish at an hour when the majority of the congregation come together for their Sunday worship. This hour in most of our parishes to-day would be half-past ten or eleven o'clock on Sunday morning.

Perhaps an earlier hour would be more desirable, say half-past eight or nine o'clock; then people could easily come fasting, and the bulk of the congregation could receive Communion. But this hour is impracticable because of our present social habits. Under present conditions the best plan seems to be to have an early Eucharist for communicants, and a late Eucharist at which only a few, who can fast till then and prefer to do so, can make their Communions.

I say the ideal would be to have but one public Eucharist on Sunday morning, at which most of the congregation would receive Communion. That is plainly the aim of our liturgy, as it is the ideal in all parts of the Catholic Church. Even the Council of Trent said it was desirable that there should be communicants at all masses. Our liturgy contains phrases that apply primarily to those who have just received or are about to receive Holy Communion. Such are the "Ye who do truly," the General Confession, the Prayer of Humble Access, some expressions in the Prayer of Consecration, and the Prayer of Thanksgiving.

Some people have felt that they could not use such phrases sincerely unless they were to receive Communion at that particular service. Accordingly they have considered it the proper thing, when not intending to receive, to stay away from the service entirely, or at least to leave the church immediately after the sermon. Yet this does not seem quite respectful to our Lord. It is like turning our backs upon Him. Could there be any objection to our remaining to enjoy the presence of our Lord, even if we are not to receive Him sacramentally at that time? We may either pass over without noticing those portions of the service intended only for communicants; or we may join in them in preparation for the next time we are to receive, and in thanksgiving for the last time we received Communion.

Are we not apt to be a bit selfish in the way we use the Lord's service of the Eucharist? Surely we are if we think of it only as the means whereby we receive our spiritual food. For that is only one aspect of the Eucharist. To be sure, it is a spiritual feast; but it is also a spiritual sacrifice. That on which it is celebrated is called the altar, for there the Christian sacrifice of the Body and Blood of the Lamb is offered to the Father. Thus it is a great deal more than the Lord's Table, where we partake of the spiritual feast He has spread for us.

We should, therefore, not come to this service merely to get our spiritual food from God; but we should also come to give something to God: the sacrificial worship He has commanded us to offer Him. That it is our duty to offer such worship is plainly taught by these words in the Prayer of Consecration: "Although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service."

The faithful Christian, then, who cares to obey his Lord's command to do this in remembrance of Him, ought never to allow a Sunday to go by without being present at the Lord's service, the Holy Eucharist. By all means let us receive Communion if possible; but in any case let us be present to join in the offering of the great Sacrifice. We can assist in that offering by being present, by making the responses, and by making an act of spiritual communion.

To be present at the Eucharist every Sunday has, from the earliest times, been an obligation binding on all able-bodied Christians. To fail in that obligation was to fail to keep Sunday holy. It has been the constant Christian tradition, having the force of law, that Sunday is to be observed not merely as a day of rest, but primarily as a day of worship. And it has universally been felt, until very recent times, that the kind of worship we should offer is the worship our Lord, on the night He was betrayed, commanded us to offer.

This being the case, let us now try to see how we can join in this Eucharistic worship. In other words, what must we do, when present at the service, to make it our act of worship?

There are four kinds of sacrifice which we offer to God in the Eucharist. They are the sacrifice of praise, the sacrifice of thanksgiving, the sacrifice of propitiation, and the sacrifice of impetration.

By the sacrifice of praise we glorify God for what He is. With our finite minds and feeble praises we cannot begin to honor God as His majesty deserves; so we offer Him the Body and Blood of Christ. Christ Himself is the Sacrifice of praise we offer to the Father. Only in Him, in the perfect surrender of His will, has human nature ever offered to God the praise which is due from humanity to its Creator. In union with that perfect sacrifice of Christ, we too may offer "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice" unto God.

As we offer this our sacrifice of praise, we should renew the consecration of our lives to God's holy will, and meditate how we can offer ourselves to Him more fully and unreservedly. We should ask, "Lord, what wilt Thou have me to do?"

By the sacrifice of thanksgiving we thank God for all His blessings to us and to His Church. In thanksgiving, as in praise, we are feeble and short-sighted; we do not realize all that God has done for us; nor can we thank Him adequately for all His goodness. But in the Eucharist we can offer Christ Himself as our sacrifice of thanksgiving to the Father. He alone can thank God sufficiently, as He did throughout His earthly life. This indeed must be one of the primary functions of the Eucharist; for the word *Eucharist* means *thanksgiving*.

How much more fruitful our lives would be, and how many more blessings we should receive from God, if we made a greater use of the Eucharist as our sacrifice of thanksgiving! The absence of thanksgiving is one of the greatest shortcomings in our religion to-day. Perhaps that is why so much of our religion is gloomy and forbidding, and so few faces reveal the possession of any abiding spiritual joy.

It would be found a most helpful practice to assist at the Eucharist now and then without asking anything from God; but instead to pour forth a stream of thanksgivings for God's blessings upon the Church, the nation, the home, our friends and kindred, and ourselves. Let us not forget to thank Him also for our misfortunes, sorrows, failures, and disappointments; for in that way we can turn them into blessings. By using the Eucharist often in this way, we open the windows of the soul and let in God's light; we grow in faith and hope and love; and we rise from our knees more joyful, and with quickened courage for the battles of life.

When we say that in the Eucharist there is offered up a propitiatory sacrifice for the quick and the dead, we do not mean that each celebration has an independent propitiatory character of its own; but rather that in the Eucharist we apply the merits of the death of Christ, who was "the propitiation for our sins." Accordingly we pray, "Most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion."

This does not mean that we can obtain forgiveness of mortal sins by being present at the Eucharist, or by receiving Holy Communion. We can obtain forgiveness only by a true repentance. If we are not truly penitent when we come to receive

that holy sacrament, we "eat and drink damnation" to ourselves, because we do not "discern the Lord's Body."

It does mean, however, that by being present at the Eucharist we can gain forgiveness of venial sins, and also the grace to repent of mortal sins. The offering of the Eucharistic sacrifice also helps us to pay the temporal penalty for any mortal sins we have committed; for that temporal debt remains even after we have received forgiveness. It is the teaching of many fathers of the Church that this temporal debt for sin may be cancelled by our good works, by the prayers of the Church, and especially by the offering of the Holy Sacrifice. The temporal debt for our sins must be paid in some way, either here or in the intermediate state. It rests largely with us to say whether it will be paid by our sickness, or loss, or physical pain; or by our good works, and by being present often at the Eucharist.

Finally we may offer the Eucharist as a sacrifice of impetration or prayer. It is the most efficacious way of asking God for what we need for body or soul, for others or ourselves. It means infinitely more than if we were to hold up a crucifix toward heaven and say, "Not for my sake, nor for anything I have done; but for His merits, for all that He has suffered to atone for my sins, grant me this request!"

We generally end our prayers with the words, "through Jesus Christ our Lord." That is, we offer our requests to the Father through Him. But in the Eucharist we do this in act. We send up our prayers to the Father through and in union with Him whom we offer as our Sacrifice, Jesus Christ our Lord.

It is for this reason that the Prayer for the Church Militant, which can be made to cover almost everything we can pray for, is set in the very heart of our liturgy. Therefore, if we wish to ask any favor from the good God, we can ask it in no better way than by praying during the Eucharist that we may receive it as among the "other benefits of His passion."

"Look, Father, look on His anointed face;
And only look on us as found in Him."

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT.—*Bible Characters*
BY THE REV. ELMER E. LOFSTROM

HEZEKIAH, THE GOD-FEARING KING.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Catechism: X. Duty towards God. Text: Eccles. 12:13. Scripture: II. Kings 18:1-8; 19:14-20.

THE record of the reign of Hezekiah furnishes an abundance of material for an interesting story. To use it effectively, the teacher must be familiar with all of it. Read carefully II. Kings 18 to 20; compare Isaiah 36 to 39, II. Chron. 29-32. In addition to this preliminary study, the teacher should refresh his memory as to the conditions which this noblest of all the kings of Judah had to meet. Ahaz the father of Hezekiah, had brought the nation to the verge of ruin. Read II. Kings 16:3, 4, 10-18; II Chron. 28:22-25. He had practised all kinds of idolatrous worship. He had closed the temple, defiled the sacred vessels, and "made him altars in every corner of Jerusalem." He had made the kingdom a vassal of Assyria. The tribute paid left the treasury empty. The northern kingdom was tottering to its fall.

Five years after the accession of Hezekiah, Samaria was taken and the kingdom of Israel came to an end. Two years later, Sargon, king of Assyria, met and defeated the Egyptian army. The Judeans could not fail to be impressed with the greatness of Assyria's power.

Hezekiah was 25 years old when he became king in the room of his wicked father. He was old enough to have a mind of his own; and to undertake a reform when things were in their present condition meant a true conviction and rare courage. Use your imagination. After 16 years of a rule such as that of Ahaz, you can readily perceive that officers and men of influence would be in favor of continuing the old way. Some would be hypocrites, ready to change their "beliefs" for the sake of keeping their positions. Surely Hezekiah had courage, and he must also have had a profound conviction of the need of such a reform as he now undertook.

He began the reform "in the first year of his reign, in the first month" (II Chron. 29:3). He had formed his policy before coming to the throne. How do you account for the fact that this young prince should be such a good man when both his surroundings and his own father's example and influence had been on the other side? We know of at least one influence for good, and probably a second. The prophet Micah may be credited with exerting a powerful influence for good (Jere. 26:18, 19).

The name of Hezekiah's mother is given us and there is some reason for thinking that she was the daughter of a God-fearing man (II. Chron. 26:5; Isaiah 8:2). Probably she, too, helped him to be true to God.

The account which we study is a summary and recounts results with slight reference to the difficulties overcome in bringing them about. The account in II. Chronicles is more full. We learn that he made his first appeal to the priests and Levites (II. Chron. 29:4-11). Not all responded (29:34; 30:3), but those who did were set to cleaning out the temple. It was sixteen days before the last basket of filth from out the temple was cast into the valley of Kidron, and so the regular time for keeping the Passover had passed. The king had an official opening of the temple, re-dedicating it to the worship of Jehovah. Then arrangement was made to keep the Passover a month later than its regular time. In some places the messengers sent out by the king to summon the people were "laughed to scorn and mocked" (30:10). Enough responded to make the keeping of this Passover a notable one. Many of the people had not sanctified themselves after the ceremonial manner, but the king, taking high spiritual ground, prayed for their acceptance and they were admitted to the feast. It is especially to be noted that it was in connection with this Passover that the removing of the altars and places of false worship was accomplished. At the beginning of the feast these in Jerusalem were broken down by the Passover pilgrims (II. Chron. 30:14), at the request of the people, the feast was continued a second week (30:23), and at the end of that time the people went abroad throughout the land of Judah and broke down all the places of false worship (31:1).

In cleansing the land of these shrines, the sacred relic of the brazen serpent was also destroyed. See Numbers 21:6-9 for the story of its origin. Hezekiah did right to destroy it, since it had been made an object of worship.

God rewarded Hezekiah for his faithfulness. In spite of the fact that everywhere else Assyria was irresistible, Judah now threw off the yoke. Philistine raids ceased and the borders of the kingdom was extended. Extensive improvements were undertaken and the rock hewn watercourse bringing water into the city from the "Virgin's Spring" may still be seen, having been discovered in 1886.

Hezekiah was human and made some sad mistakes. As time passed on he lost some of the fervor of his first devotion. In the 14th year of his reign an Assyrian expedition came against him, and instead of relying upon Jehovah alone, he made the mistake of trusting to the help of Egypt (Isa. 30:1-3). As a result, a heavy tribute was exacted from Hezekiah. It seems to have been at this time that he was sick unto death, and his life spared in answer to his earnest prayer (Isa. 38). About 10 years later—in the 23rd year of his reign, there came another expedition against him. This is the one of which we have Sennacherib's own account on a cylinder discovered at Nineveh in 1830. Success had again everywhere attended the Assyrian arms. Sennacherib claims to have taken 46 cities of Judah and carried away 200,150 people. He says also that he had Hezekiah shut up in Jerusalem "like a bird in a cage." Here his record stops. He does not tell us why he did not take the bird. Our lesson explains that Hezekiah, every other help gone, took the matter to the Lord in prayer. Isaiah brings the cheering answer (II. Kings 19:35, 36) gives the explanation of the retreat of the great Assyrian army. Secular history mentions the fact that a large part of the army was destroyed by a pestilence at this time. The army withdrew and never again came against Hezekiah.

WE MUST NOT make the ideas of content and aspiration quarrel, for they are fast friends. A man may aspire, and yet be quite content until it is time to rise; a bird that sits quietly while it broods its eggs flies bravely afterward, leading up its timid young: and both flying and resting are but parts of one contentment.—*H. W. Beecher.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE LESSON IN THE BURIAL OFFICE.

To the Editor of The Living Church:

IN reference to the Rev. F. C. Jewell's protest against the reading of the lesson in the burial office by a Unitarian minister, and your comment thereon, may I point out that in the Church of England that lesson is not read by a layman? It is not permissible, being part of the office and not taken from the Lectionary, to give it to a layman, nor is this a lesson opened by "Here beginneth, . . ." as are the daily lessons for Morning and Evening Prayer.

I believe an English layman has by statute the liberty of reading the Bible from the lectern in his parish church to any who desire to listen to it, and that this has been construed into a layman's right to read the daily lessons in public worship; but this right has been disputed. But, as you say, laymen very often do, on the invitation of their parish priest, read the daily lessons in Morning and Evening Prayer, but never the lesson imbedded in the burial office, when that office is read in a consecrated buiding.

Yours truly,

JOHN H. W. FORTESCUE-COLE.

The Rectory, Seaford, L. I., August 22, 1908.

THE "ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM.

To the Editor of The Living Church:

THERE appeared in your estimable paper recently the names of over forty of the clergy who expect to offer the Holy Eucharist for the cause of Unity on the Feast of the Nativity of the B. V. M. These clergy belong to a society which numbers in this country—besides many abroad—some nine Bishops and 270 priests, also some five hundred laity, whose members are daily praying for this holy cause. Believing that there are many who, if they knew of this society, would gladly join it, I beg your permission briefly to state a few facts by way of explanation.

The Association for the Promotion of the Unity of Christendom was established in England on September 8, 1857, with object to—

"unite in bonds of intercessory prayer, members both of the clergy and laity of the Anglican, Greek, and Roman Communions. It is hoped and believed that many, however widely separated in their religious convictions, who deplore the grievous scandal to unbelievers, and the hindrances . . . caused by the unhappy divisions existing among those who profess to have 'One Lord, One Faith, One Baptism' (Eph. 4: 5) will recognize the consequent duty of joining their intercession to the Redeemer's dying prayer, 'that they may all be One; as Thou, Father, art in Me, and I in Thee, that they also may be One in Us: that the world may believe that Thou hast sent Me' (St. John 17: 21). To all, then, who, while they lament the divisions among Christians, look forward for their healing, mainly to a corporate reunion of those three great bodies which claim for themselves the inheritance of the priesthood, and the name Catholic, an appeal is made. They are not asked to compromise any principles which they rightly or wrongly hold dear. They are simply asked to unite for the promotion of a high and holy end, in reliance on the promise of our divine Lord, that 'whatsoever ye shall ask in prayer, believing, ye shall receive' (St. Matt. 21: 22). The daily use of a short form of prayer, together with one "Our Father," for the intention of the Association, is the only obligation incurred by those who join it; to which is added in the case of priests, the offering, at least once in three months, the Holy Sacrifice for the same intention."

As regards money, none is required, but as the work includes constant correspondence, printing, etc., voluntary contributions are thankfully received. It is suggested that associates, upon joining, give 50 cents, and upon the first of each January afterwards 25 cents. Those who desire application blanks for joining, or further information, please write:

(Rev.) C. THACHER PFEIFFER,
Local Secretary for New York,
August 29, 1908. Fort Edward, N. Y.

MORAL TEACHING IN THE PUBLIC SCHOOLS.

To the Editor of The Living Church:

SOME time ago I read your able article on "The Church and American Education," and it has been a matter of surprise to me that the article has not provoked more discussion. The apathy manifested by the great majority to this question is distressing; their attitude seems to be, "Let well enough alone"; and though leading men of all denominations here and there over the country, whether Jews, Protestants, Roman Catholics, or Churchmen, are becoming more and more alive to this problem, yet what is necessary before good, solid work can be accomplished along this line is to get the laymen interested.

You hit the nail squarely on the head when you say: "Now this work of influencing public education so that children may receive moral training is, preëminently, laymen's work." The initiative must come from the laymen. The clergyman speaking or writing on the subject is constantly subjected to suspicions of ulterior motives; he is constantly misrepresented or misquoted by his opponents. It is as a Bishop of the Church wrote to me not long ago: "Unless you have made some efforts to have moral training put into the public school system you can have but little conception of the force against it. It is little short of the powers of hell."

A principal of the public schools asked me some time ago if I dared to ignore the silent daily influence of the consecrated, thinking, upright good men and women engaged in school work, saying that they daily perform their duties, conscious of the influence of their lives upon the young with whom they labor. I merely quote this to show the misunderstanding of the movement for moral training in the public school. No one questions the high, lofty purpose of the school teacher. We believe that the majority are earnest, consecrated Christians, and the effect of their example in the school-room cannot help but leave its impress on the scholars. As an efficient corps of teachers there are no better in the world, and the results obtained under the existing system are certainly commendable. But the point is right here; we might as well try to teach morality in the public school with a silent influence as to teach geography without maps. Supposing our Lord had given us only His holy example and no definite teaching, how long would the Church and Christianity have lasted?

However, the thing for us to do as good Churchmen is not to oppose it but encourage and uplift. I remember Bishop Tuttle, speaking on this subject, said: "Every young clergyman going into a new community should at the first opportunity visit the public schools and meet the teachers. He should make a practice of going once a month, thus coming in contact with not only the teachers, but the children also."

The same principal I have mentioned said on the same occasion: "I wish to say it kindly, but I wish the clergy would meet teachers half way and become acquainted with them." By all means let us do so; too long have we been neglectful of that duty. We are not only priests of the Church, but we are American citizens also, and we have an obligation as such to exert our influence for good in national life and institutions. While we believe that could the question of religious training in the public schools once be solved, it would be a tremendous factor for civic righteousness, and better practical Christianity, yet forasmuch as the nation cannot see her way clear to permit it at present, let us be loyal to our public school system, using our influence for good, at the same time working for higher ideals.

Very respectfully yours,

South Omaha, Neb. (Rev.) S. J. HEDELUND.
St. Clement's Church.

SEA ECHOES.

Deep calleth unto deep as all men know
Who hear the low
Sea—calling as it mutters on the sand;
That strange wild voice of dread
Souls inland bred
Feel oft, yet cannot fully understand:
Yet, like us ocean-born,
To night and morn
Of unborn ocean lipping reef and reach
They echo the strong call
When surges fall
In surging thought more strong than deepest speech.
Deep calleth unto deep sonorously
And so all souls respond to the deep sea.

L. TUCKER.

THE MAGICIAN.

He builded not with quarried stone,
  He carved no marbles rare;
No organ breathed beneath his touch,
  Nor speaking canvas fair.
No hard fought fields his courage won
  Nor statesmanship brought fame:
This careless, strolling player who
  To dingy London came.

And yet, for full three hundred years
Midst battle scenes and woman's tears,
Where envy reigns and hatred stalks,
Where love in fields Elysian walks:
In forests dark where dreamers dwell,
In market place, or sun-lit dell,
Cathedrals dim, or cloister grey,
On throne of state, at banquet gay—
King or courtier, priest or knave;
Comrade-at-arms or scholar grave;
Lover or jester; matron staid;
Queen of a realm; lowliest maid—
Have found their mirror in a book
To see themselves they need but look
And there upon the printed page
A perfect portrait—fool or sage.

But was he a strolling player
  Who entered London Town?
Or from Olympus did some god
  In disguise wander down?
He wrote with the pen of wisdom
  That like the magic flame
Created an Aladdin's Cave
  The book with Shakespeare's name.

ANTOINETTE SMITH.

LEAVES FROM A SYLVAN RETREAT.

By the Rev. Upton H. Gibbs.

IX.—Snow Flakes.

"THE winter is the best season of the four because there is more mystery in it." I do not know who is the writer of the above words, but they kept running through my head while I was out for a tramp in the woods to-day. These presented a very picturesque appearance. On either side of the road which runs through them there are a number of tall trees with a thick growth of young maples, elms, basswoods, and ironwoods springing up all around. At present each branch and twig is crystallized in rime, and the snow has completely covered up the heavy carpet of leaves which the autumn laid down to keep the soil warm and protected from the cold and frost.

It is always interesting to walk along this road, no matter at what season. In the springtime there is the wonderful sight of new life manifesting itself in swelling buds, half unfolded leaves and the first blossoms of the year, blooming in sequestered spots. In the summer the bright green of the foliage and the masses of flowers, which border the roadside and run riot in the clearings, form a delight to the eye as things of beauty and joys for the time being. Then, in the fall, Dame Nature empties her paint box on the trees and vines so that they fairly glow in flaming tints. But now the trees suggest the work of a master sculptor and the road a pavement of whitest, purest marble.

The snow has been steadily falling in large, feathery flakes until it has mantled the whole country round. Is there anything more beautiful than a snowflake? See how gracefully it floats down till it settles on the ground! What wonderful designs it reveals on examination under a magnifying glass! From an artistic point of view, a landscape wrapped in snow is unsurpassed in beauty, whether it be a stretch of prairie unbroken by tree or building, a forest of pine whose branches bend beneath their load of snow, or a mountain which rears its majestic head unflecked by even a single speck.

I passed one winter at the base of Mount Shasta. The front windows of our cottage looked out on the mountain. I shall never forget the wondrous spectacle of the mountain immediately after a snow-storm. While the storm continued, it remained hidden from sight, but after the storm subsided a thick cloud was rolled up like a curtain, and the mountain burst into view, rising resplendent in sparkling snow which the setting sun tinged in delicate rose and amethyst. How awe-inspiring, how absolutely unrivalled was the sight! Man must bow before it in utmost humility, for in comparison his best attempts appear mean and insignificant.

As a boy at school, I remember well how we rejoiced when

"SNOW FLAKES."

sufficient snow fell for snow-balling. Little we cared for frosted fingers or chilled and wet feet, or the Nemesis which awaits the neglected lesson. The fun of the moment was all we thought of, as we shaped the round balls which, with more or less dexterous aim, we hurled at our opponents. Good nature prevailed at such times, as all were willing to give and take without losing temper. Sometimes the *melee* would be a free-for-all contest, at other times sides would be chosen and the mimic warfare of a more strategic nature ensued. It will be remembered that Napoleon Bonaparte first revealed his capabilities as a born military leader in the snow battles at the school in which he was educated as a boy.

But now more prosaic sentiments are evoked by the sight of the snow. If there be much of it, and the wind heaps it high in drifts, then some hours must be devoted to shoveling out the paths round the house and barn. True, the exercise is healthy, but I prefer to take mine in another form. We shall be cut off, for a while, from the outer world, as the roads will be choked and the mail carrier not be able to make his accustomed rounds. However, it will not be long before adventurous spirits, tiring of remaining indoors, will venture out and with heavy sleighs break through the roads. Then, we will hitch up our faithful nag to the cutter and, wrapped in warm furs which the cold cannot penetrate, will lightly glide over the smooth surface of the beaten track. The keen, pure, frosty air acts like magic on both man and beast. Our usually sober nag frisks and steps out like a colt, and I catch myself absent-mindedly driving with one hand while the other—well one should not tell tales out of school, but I notice that my help-meet's cheeks are suddenly becoming like red roses.

FOR WANT of self-restraint many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross grained ungentleness; whilst others, it may be much less gifted, make their way and achieve success by simple patience, equanimity, and self-control.—*S. Smiles.*

SAMUEL JOHNSON AND ABRAHAM LINCOLN

By Roland Ringwalt.

A HUNDRED years elapsed between the birth of Samuel Johnson and the birth of Abraham Lincoln. It is a curious and, perhaps, not an unprofitable experience to think of the strange likenesses and unlikenesses existing between these masters of English speech. Both knew the heavy pressure of poverty. Lincoln's childish days were spent in a cabin, his youth was that of a day laborer, in his later years his financial difficulties were often painful. Johnson's threadbare garments exposed him to ridicule, his youthful pride flung away the pair of shoes left at his door, he felt hunger and walked the streets when he could not pay for a night's lodging. Both felt the uneasy self-consciousness of those who are strong and yet awkward. Lincoln could hew down a tree, Johnson could knock down a man who insulted him, but both were ungainly, and aware of it. Lincoln's jokes at his own physical expense hid or half-hid an inward sensitiveness. Johnson refused to be painted as "blinking Sam."

With their ungainly movements these two strange characters had a melancholy which was not dreamy or poetical, a melancholy so deep that old Burton could not have anatomized it. Johnson at one time feared he would lose his reason. Lincoln, during his young manhood, was tempted to commit suicide. Under the pressure of mental agony they found distraction, if not relief, in talking all sorts of absurdities. Lincoln, with a sorrow that would have been magnificent in a Greek tragedy, would amuse himself by anecdotes and comic songs more worthy of a buffoon than of a statesman. Johnson would say the most absurd thing that entered his head, and say it so powerfully that hearers accepted wild vagaries for philosophic truths or credited the speaker with believing what no man out of Bedlam could believe. Critics who blamed them never thought that a little nonsense now and then was almost the only diversion of these wise men. The reckless, hard-drinking fellows of London taverns and of backwoods cross-roads were amazed at the sobriety of two clever talkers who would not drown their sorrow in foaming bumpers. After all, did Samuel Johnson and Abraham Lincoln talk more nonsense than nine out of ten, or did they talk so well that even their chaff is worth garnering?

Almost without counterparts they stand forth—these two singular men who were desultory without being shallow. The temptation to read a little of many things is seductive and ruinous to multitudes. Yet the boy at the old book stall read just as it pleased him, the backwoods lawyer read seemingly without plan or purpose, and out of those shreds and patches they wove epigram, philosophy, comedy, and tragedy. On the flatboat, in the country store, in his circuit rides, Lincoln must have thought over what he knew, and arranged that stock of information which never seemed weighty and yet always met the demands on it. The lonely walks at night, the sleepless hours of pain taught Johnson to revise and digest whatever he knew. A reader who knows "Rasselas" and "The Vanity of Human Wishes" must not think that he knows Johnson. He must look into those incomparable prefaces and spend hours among the lives of the poets before he can take even a surface view of this half-blind man who could see things worth telling to Reynolds, this melancholy invalid whose company was worth a journey over half of England. A half-hour's glance over a book, a brief chat at a country tavern, a walk along a street, a saying overheard, furnished Johnson and Lincoln with material for a sentence worthy of lasting place in memory and literature.

Let anyone recall how Clarendon trained himself to become a great writer, how the younger Pitt studied the orators of classic days, how Fox trained his ear and his tongue, how Parkman gathered his historic data, how Macaulay worked at his essays, and he will see that all these men were as the athlete who never lets himself fall out of condition. But the boy's call for "copy" would draw from Johnson a paragraph Burke might have envied, the most unexpected question or the most cruel insult only moved Lincoln to some quick and effective retort. No one claims that Johnson was as great a writer as Gibbon; no man claims that Lincoln was as great an orator as Webster. But Gibbon and Webster wore full court dress; Johnson and Lincoln were impressive in dressing-gown or in shirt-sleeves. They could not be taken unawares, they were never commonplace, their off-hand replies were clear and instructive. A long line of stately orators and noble writers marched through the English-speaking world between William Shakespeare and Alfred Tennyson. But the two men who were never unprepared, the masters of quick retort, the men whose thought was not clouded by the fumes of a London tavern or confused by the hubbub of a backwoods gathering, were the lumbering hack writer who could hardly see his way along the streets and the raw-boned frontiersman who furnished every cartoonist with a tempting subject. Johnson's talk is more real than the decisions of Lord Mansfield or the speeches of Lord Chatham. Lincoln's rejoinders are quoted by people who could not repeat a sentence from Henry Clay, and who have never read a line of William H. Seward.

The sturdy British Tory who regretted the days of the Stuarts held a political creed very unlike that of the Western lawyer who believed in a government of the people, by the people, and for the people. But the horror of slavery was as strong in Johnson as in Lincoln. The tenderness for people because they were poor, because they were friendless, because they were generally despised was common to both. There were not many literary men in London who would have carried a repentant prostitute in their arms, and not many Western politicians who would have risked popularity and life to save an Indian. It is a rare type of benevolence that, after long years of poverty, cannot enjoy comfortable lodgings alone, but must establish a private asylum for the needy. It is an Executive of unusual type who is always ready to hear the plea advanced for some weary soldier who fell asleep at his post. The invalid who forgets that anyone else suffers, the melancholy man or woman who forgets that others have sorrows, how many people of this class there are! Johnson and Lincoln endured enough physical strain and mental misery to furnish a thousand peevish creatures with material for bulky autobiographies. Through it all they bore up uncomplainingly, and in the darkest night could hold out a candle for others.

Many a graceful bow has been forgotten, and many a fine portrait is cherished more for the painter's skill than for the name it bears. But the rolling figure that passed along the streets of London and the gaunt form that once stood in the White House are living, yes, and heroic figures. Mental agility and physical awkwardness, surface mirth and deep misery, apparent coarseness and inward delicacy marked these strange lives. In a moment they could pass from the jest of a tap-room to the heights of oratory and the depths of earnestness. They could be brief without being curt, and magnificent without being ostentatious. In many cases we can explain a man's achievements by his training, but their mental training seems indefinite, almost haphazard. John Selden, Lord Halifax, George Selwyn, John Randolph, and a long roll of wits have gained a temporary reputation; but none of the wits, not even Sydney Smith, could talk as Johnson and Lincoln talked. They were the masters of off-hand English speech and of hurried English writing. In all eighteenth-century England there is nobody, unless it be John Wesley, so interesting as Samuel Johnson, and one hardly believes that Wesley was a man, he was a fiery mind apparently subject to physical environment. In all republican America the most interesting historic figure is that of the man whose clay feet so long diverted attention from his head of gold.

The minds that will not yield to poverty or disease, the unconquerable spirits that brave disappointment and ridicule, make an impression on their neighbors; but these two lonely, sad men appeal to every thinking being who understands the English tongue. It appeared that hostile fairies watched by their cradles, yet some good fairy neutralized all the gifts of malice. While the Anglo-Saxon race lasts, Samuel Johnson and Abraham Lincoln will hold honored places on its roll.

It is no more possible for an idle man to keep together a certain stock of knowledge, than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation, or an influence; and the only method of preserving the bulk and value of the pile is by constantly adding to it.—*Sidney Smith.*

In the course of our reading we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from which, at various times, and amidst all the shiftings of circumstances, we might be sure of drawing some comfort, guidance, and sympathy.—*Sir A. Helps.*

The slave of the compass has the freedom of the sea.—*E. Thring.*

Church Kalendar.

Aug. 30—Eleventh Sunday after Trinity.
Sept. 6—Twelfth Sunday after Trinity.
" 13—Thirteenth Sunday after Trinity.
" 16—Wednesday. Ember Day. Fast.
" 18—Friday. Ember Day. Fast.
" 19—Saturday. Ember Day. Fast.
" 20—Fourteenth Sunday after Trinity.
" 21—Monday. St. Matthew, Evangelist.
" 27—Fifteenth Sunday after Trinity.
" 29—Tuesday. St. Michael and All Angels.

KALENDAR OF COMING EVENTS.

Sept. 15-18—Annual Conference of Church Workers among Colored People, at St. Augustine's Church, Brooklyn, N. Y.
" 23—Canadian General Synod, Ottawa.
" 30—Conv., Miss. Dist. of Nevada.
Oct. 1—Maryland and Washington special conventions.
" 13—Milwaukee Diocesan Council; Conv., Miss. Dist. Sacramento.
" 14—Brotherhood of St. Andrew National Convention, Milwaukee.
" 19—Miss. Council, 5th Dept., Chicago.

Personal Mention.

THE Rev. WILLIAM B. ALLEN, rector of the Church of the Holy Comforter, Gadsden, Ala., has received a call to the rectorship of St. Paul's Church, Newport News, Va.

THE Rev. THOMAS B. BERRY, who has been spending his vacation at Lake of Bays, Ontario, will resume his duties as rector of the Church of the Good Shepherd, Buffalo, N. Y., on Tuesday, September 3d.

BISHOP BROOKE, who has been doing some work for the diocese of New York during Bishop Potter's illness and the absence of Bishop Greer, returns to Oklahoma September 3d, where his address will be as usual, Guthrie, Okla.

THE Rev. RALPH L. BRYDGES, rector of St. Mark's Church, Islip, N. Y., has resigned his charge to take a position as curate to Bishop Courtney at St. James' Church, New York City.

BISHOP BURGESS, after an outing of seven weeks in the Maine woods, has returned to Garden City, L. I., N. Y.

THE Rev. E. H. CLARK is, and has been, secretary of the diocese of Springfield for two years, and requests that all matter intended for the diocese should be addressed to The Secretary of the Synod, 131 South Second Street, Springfield, Ill.

THE Rev. WILLIAM O. CONE has been appointed chaplain of St. Mary's School, Knoxville, Ill., and should be addressed there after September 10th.

THE address of the Rev. E. JAY COOKE and family during September is Siasconset, Nantucket, Mass.

THE Rev. H. ST. C. HATHAWAY is taking the services at Amagansett, N. Y., for the summer.

THE Rev. GORDON T. LEWIS, rector of Christ Church, Sag Harbor, N. Y., has resigned.

THE Rev. J. G. LEWIS, D.D., is now assistant at Calvary Church, New York City. His address is 36 East Thirtieth Street.

THE Rev. CHARLES L. MALLORY, late of St. Matthew's Church, Kenosha, Wis., and Mrs. Mallory sail for Europe on September 9th. While abroad their address will be care of Messrs. Baring Bros. & Co., Ltd., 8 Bishopsgate Street, Within, London, E. C., England.

THE Rev. R. J. MCFETRIDGE, curate of the Church of the Redeemer, Bryn Mawr, Pa., has accepted the rectorship of the Church of the Holy Trinity, Coatesville, Pa., in succession to the Rev. Arthur W. Wilde, who has resigned.

THE Rev. GEORGE G. MERRILL, rector of St. Mary's Church, Buffalo, N. Y., has returned from England, where he attended the Pan-Anglican Congress as a delegate from Western New York.

THE Rev. GEORGE B. NORTON, D.D., rector of St. Mark's, Beaumont, Texas, is spending a month at Siloam Springs, Ark., with his family.

THE Rev. KARL REILAND, assistant at Grace Church, New York City, has declined an invitation to become rector at the Church of the Saviour, West Philadelphia, Pa.

THE address of the Rev. GEORGE SHELTON is changed from Amherst, Wis., to Oneida, Wis., where he has accepted the position as assistant to the missionary in charge, the Rev. W. B. Thorn.

THE Rev. EDMUND C. THOMAS has resigned as senior curate at St. Luke's Church, Scranton, Pa., to take charge of St. Paul's mission, Lancaster, N. H., where he is to be addressed after September 1st.

DIED.

BEAZELL.—Entered into rest, at the National Military Home, Dayton, O., Tuesday, August 25th, 1908, ISAAC ROTHWELL BEAZELL, aged 72 years, vestryman of Christ Church, Brownsville, Pa. Interment at Redstone Cemetery, Brownsville.

LOCKARD.—On August 19, 1908, CHARLOTTE ELIZABETH, eldest daughter of the late Rev. D. F. Hutchinson, and wife of James T. LOCKARD, Esq., in the 68th year of her age. Burial at Billings, Mont., on August 20th, from St. Luke's Church.

TRIPP.—Entered into rest at Kalamazoo, Mich., on Saturday, August 15, 1908, Mrs. AMANDA HALE TRIPP, aged 69 years. Interment at South Haven, Mich.

MEMORIALS.

CHARLES PERKINS GARDINER.

WHEREAS, The Lord and Saviour of mankind has called unto Himself His faithful servant, CHARLES PERKINS GARDINER, one of the incorporators and benefactors of St. Margaret's Church, Brighton, Boston, and for more than twenty-five years warden of the parish, we, members of the corporation, desire to express our deep sense of his worth as a Churchman, patron of music, and public-spirited citizen. His connection with St. Margaret's parish dates from the beginning of its life on April 22, 1872. In its early struggle he bought the church and property in 1878, and presented it to the present corporation;

WHEREAS, Following so closely after the passing of our late rector, the death of Mr. Gardiner comes as a heavy blow to St. Margaret's, where his familiar figure and kindly face will long be missed;

Resolved, That we take this opportunity of extending out deepest sympathy to his family in the great loss they have sustained, and we pray that he may rest in peace in the Paradise of God.

For the corporation:
FRED H. GLASBY, *Clerk*.
Brighton, Feast of St. Bartholomew, 1908.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Huntington, O.H.C., Monday, September 21st, to Friday, September 25th. Places reserved and information furnished upon application to the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

CHURCH SERVICES AT SUMMER RESORTS.

MICHIGAN.

GRACE CHURCH, Traverse City (the Rev. Charles D. Atwell, rector). Sunday services 7:30 and 10:30 A. M. Evensong omitted until September. Seats all free; a cordial welcome to strangers.

NEW JERSEY.

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ALL SAINTS', Chelsea Avenue. Rev. J. W. Williams. 7:30, 10:30, 5:00; daily, 10:00.

THE GOOD SHEPHERD, 20 N. Rhode Island Avenue. Rev. Dr. H. M. Kieffer. 7:30, 10:30, 8:00; daily, 9:30.

ST. AUGUSTINE'S, 1709 Arctic Avenue. Rev. J. N. Deaver. 7:00, 11:00, 8:15.

ST. MARK'S, Pleasantville, Meadow Boulevard. Rev. H. D. Speakman. 10:30. Additional as announced.

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A REQUEST.

The priest in charge of Grace Church, Amherst, Mass., the Rev. DONALD MCFAYDEN, would be obliged if clergy or others knowing of Churchmen intending to enter either Amherst College or the Massachusetts Agricultural College this autumn, would communicate with him.

APPEALS.

EPHPHATHA REMINDER AND APPEAL.

Twelfth Sunday after Trinity Offerings are needed to meet expenses of Church Work among Deal Mutes in the mid-Western dioceses. The undersigned enters upon his thirty-sixth year as general missionary, with a record of over 6,000 services in 438 different parishes in America, Canada, Great Britain, and Ireland.

Rev. AUSTIN W. MANN,
10021 Wilbur Ave., S. E., Cleveland, Ohio.

The undersigned, having charge of the Deaf Mute Mission in the dioceses of Chicago, Milwaukee, Fond du Lac, Springfield, Quincy, and Michigan City, respectfully asks for contributions and offerings taken on Twelfth Sunday after Trinity, September 6th, for the Expense Fund of the Missionary to Deaf Mutes.

Rev. GEORGE FREDERICK FLICK,
1059 East 55th St., Chicago, Ill.

NEEDS OF WESTERN DEAF-MUTE MISSION.

The Western Church Mission to Deaf-Mutes needs the prayers and offerings of the Church.

REV. JAMES H. CLOUD,
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The church building in Idaho Falls, Idaho, erected in 1893, has labored since then under a crushing debt of about $4,000. It is a matter of honor for the Episcopal Church to keep it from being lost to the organization. Idaho Falls is a most important point in a rapidly developing farming country where the population is fully half Mormon. The Church people are few and cannot possibly save the property themselves, while I am myself, with my vast work, unable to help them to any great extent. A large part of the debt is owed to the American Church Building Commission, who feel that after waiting fifteen years they must have their money. We have a splendid clergyman at Idaho Falls, who will help to save this church, if we stand by him. Large or small gifts will be gratefully received by Rt. Rev. J. B. FUNSTEN, Boise, Idaho.

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PAPER COVERED BOOKS.

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Conference of Bishops of the Anglican Communion. Holden at Lambeth Palace, July 6 to August 5, 1908. *Encyclical Letter* from the Bishops, with Resolutions and Reports.

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The Ornaments Rubric: Its History and Meaning with a description of the Ornaments of the Church and its Ministries. By F. C. Eeles, F.R. Hist., F.S.A. Scot., Diocesan Librarian, Aberdeen.; Hon. Sec. of the Alcuin Club.

PAMPHLETS.

A Father's Story of the Earthquake and Fire in San Francisco, April 18, 19, 20, 1906. A "family talk" by the Bishop of California.

Historical Sermon preached at St. Andrew's Cathedral, Honolulu. By the Rt. Rev. Henry B. Restarick, D.D., at the Consecration of the Addition to the Building. Together with the Bishop's Charge to Convocation. 1908.

Addresses by Bishop Wm. M. Brown at the 1908 Council of the Diocese of Arkansas and the 1907 General Convention of the Protestant Episcopal Church in the United States of America.

An Anglo-American Denominational Episcopate as the Basis of an United Church for the United States. By Bishop Brown of Arkansas. Reprinted from the Bishop's Official Address to his 1908 Diocesan Council.

THE CHURCH AT WORK

IOWA DIOCESAN ENDOWMENT.

The Commission on Episcopal Endowment which was appointed at the last convention of the diocese of Iowa has lost no time in getting to work. On July 1st, upon the motion of the Bishop, the Commission selected the Rev. John C. Sage, rector of St. John's Church, Dubuque, as their representative. The vestry of that parish, having the interests of the diocese at heart, have voted a leave of absence to Dean Sage so that he can make such visitations as are necessary throughout the diocese in the interests of this fund. During the past two months he has been busily engaged in the preliminary work, which has involved much detail. On the last Sunday in August he began his visitations to the various parishes and missions and expects from now on to be actively engaged in presenting the matter of increased endowment to the Church people of Iowa. This movement is the result of many years' desire on the part of the more interested laymen of the diocese who, even during the episcopate of Bishop Perry, saw the need of another Bishop in Iowa because of the large extent of territory. Bishop Morrison's health having broken through overwork in attempting to do two men's work, the attention of the diocese has again been directed to this pressing need. But before the selection of a Coadjutor or the division of the diocese, whichever may seem best, the endowment for the support of the Bishop must be increased. It is this work which is now engaging the attention of the diocese, and it is felt that a successful conclusion of the matter is only a question of time. Interest has been aroused and undoubtedly the Churchmen of the diocese of Iowa will respond.

MONUMENT OVER HISTORIC GRAVE.

There has been erected at Lewes, Del., a monument over the grave of the Rev. William Beckett, who died and was buried nearly two hundred years ago. He was a pioneer missionary from England, who travelled among the Indians of Delaware and brought many of them into the Church. The monument, which was erected through the efforts of the Women's Art Club, is inscribed: "In grateful memory of Rev. William Beckett, M.A., son of John and Mary Beckett. Born in Cheshire, England, April 25, 1697. Entered into rest, August 20, 1743. Missionary at Lewes, 1721 to 1743. *Resurgam.*"

A CHURCH FOR DEAF MUTES.

On Sunday, August 23d, the new chapel at Wheeling, W. Va., for deaf mutes, St. Elizabeth's, was used for the first time. Through an unfortunate misunderstanding of the date, the Bishop was not present, as he had expected to be, but the Rev. David W. Howard, formerly of St. Matthew's Church, acted in his stead. St. Elizabeth's is the third chapel of its kind in the country, and is situated on a knoll at Steenrod Place, a few minutes' ride from Wheeling, on a plot of ground given for the purpose some years ago. It is a frame chapel with a seating capacity of about 120, and exclusive of furnishings cost about $3,000, while most of the furniture is in the form of memorials or gifts from friends of the congregation. The chapel itself is a memorial to the late Elizabeth McClurg Steenrod, a saintly deaf mute woman, who died a few years ago in Wheeling. During the service, which was conducted in the sign language, the church was crowded with deaf mutes and their hearing friends.

The service was one seldom seen, and once seen, never to be forgotten. As the quartette choir from one of the city churches sang the opening hymn, the deaf mute choir interpreted in the sign language the beautiful words of "Lead, Kindly Light" to the members of the chapel congregation, to whom the words of the singers were lost.

The Rev. O. J. Whilden of Baltimore spoke of the growth of the local work in the thirty-three years since the Rev. Austin W. Mann made his first visit to Wheeling, and of the gratification and pleasure it gave Mr. Mann to be with them again on such an occasion. He also spoke in a general way of the growth of their missions and the establishment of

ST. ELIZABETH'S CHURCH FOR DEAF MUTES, WHEELING, W. VA.

the two other churches, one in New York and one in Philadelphia. His address was made in the sign language, translated for those who could hear, by Mr. L. W. Roberts of Pittsburgh, who interpreted Mr. Howard's address for the mutes.

After these two addresses the celebration of the Holy Communion was begun, the Rev. O. J. Whilden being celebrant. The Rev. C. O. Dantzer (rector of All Souls' Church, Philadelphia, also a mute) was gospeller and the Rev. David W. Howard was epistoler and also read the words of the office aloud. At the prayer for the Church Militant, all but the mutes withdrew as the crowd rendered the building very uncomfortable.

Services will be held in the chapel every Sunday afternoon at 3 o'clock by Mr. John Bremer, lay reader for the congregation, and the Rev. Mr. Whildin of Baltimore will hold a service once in two months. Four young women will compose the choir and render the hymns in the sign language.

CHURCH PAPER FOR DEAF MUTES.

There is published in Chicago, as an organ for the work of the Church among deaf mutes, a monthly paper entitled *The Silent Churchman*, the editor of which is the Rev. George F. Flick. No doubt it will be found a useful aid in keeping in touch with the missionaries and the Church, the large but scattered congregations of the deaf. The address of the paper is 1059 East 55th Street, Chicago.

TWO DEPOSITIONS IN PENNSYLVANIA.

The Bishop has deposed the Rev. Samuel Freuder, deacon, who has reverted to his former Judaism; and the Rev. Francis McFetrich, priest, who has abandoned his orders and joined the Roman Communion as already reported.

ONE HUNDRED FOR CONFIRMATION.

The banner class for the diocese of Pittsburgh is awaiting Confirmation when the Bishop shall return. It consists of something more than a hundred persons, and has been gathered at St. John's Church, Sharon (the Rev. F. J. Mallett, rector).

FOR THE UNITY OF CHRISTENDOM.

Other priests who will offer the Holy Eucharist on September 8th, the feast of the Nativity of the B. V. M., are the Rev. S. C. Walton, Zion Church, Mendon, Ill.; and the Rev. John Cole McKim at Trudeau Sanitarium, Trudeau, N. Y.

STATUE TO PHILLIPS BROOKS TO BE ERECTED IN BOSTON.

The statue of Phillips Brooks, late Bishop of Massachusetts and before that the famous rector of Trinity Church, Boston, will probably be erected in Copley Square, that city, this fall, according to present arrangements. Soon after the Bishop died, steps were taken to commemorate properly his memory, and a large citizens' committee was formed in coöperation with the vestry of Trinity Church to raise funds for a monument. The late Augustus St. Gaudens, the sculptor, was commissioned to execute the work, and up to the time of his death a year ago he had been working on the commission, off and on, for a long time.

When Mr. St. Gaudens died the statue was nearly finished. Under the guidance of his son, also a sculptor, the work was carried to completion. Lately several of the committee have seen the finished work and it is said to give complete satisfaction.

ARMENIAN ARCHBISHOP ARRIVES

The new Armenian Archbishop commissioned to this country—Dr. Abahoony—arrived in Worcester, Mass., August 22nd, where he is likely to locate, at least for the present.

STRUCK BY LIGHTNING.

A bolt of lightning struck the great massive stone cross surmounting the stone church of Emmanuel, Athens, Ga., and shattered it. The rector, the Rev. Troy Beatty, had just returned from Europe, and was about beginning the Friday evening service. No one was hurt, and the damage will be promptly repaired.

SUMMER SCHOOL IN PENNSYLVANIA.

The summer school for Sunday school teachers, held last week at Pocono Pines under the auspices of the Sunday School Association of the diocese of Pennsylvania, was quite successful as regards attendance and interest manifested. Those in attendance came from the dioceses of Virginia, Maryland, New Jersey, Connecticut, Central Pennsylvania and Pennsylvania, and included a number of clergymen. It was voted to hold similar meetings next year at the same time and place.

SUNDAY SCHOOL WORK IN MINNESOTA.

AT THE last meeting of the Council of the diocese of Minnesota it was decided to place a travelling Sunday school secretary in the field, and funds were raised for that purpose at the same time. The committee in charge of the matter has invited the Rev. Newell F. Douglass to accept this responsible position. Mr. Douglass has been general missionary of the Sioux City Deanery of the diocese of Iowa for some time and is well qualified for this kind of work.

DEATH OF LEWIS H. REDNER.

THE DEATH of Lewis H. Redner, one of the most distinguished of Philadelphia laymen, occurred at Atlantic City, New Jersey, last Saturday, from heart disease, at the age of 78 years. Mr. Redner had, for many years, been a vestryman of Holy Trinity, Philadelphia, a trustee of the Sheltering Arms and of the Episcopal Hospital, the treasurer of the Philadelphia Divinity School, and connected with Church and charitable institutions in Philadelphia generally. He was a close friend of Bishop McVickar and of the late Bishop Phillips Brooks. The funeral was appointed for Tuesday of this week at Holy Trinity, the rector, Rev. Dr. Floyd W. Tomkins, officiating.

DEATH OF REV. JOHN KANE DUNN.

THE DEATH of the Rev. John Kane Dunn, rector of Christ Church, Warrensburg, Mo., and secretary of the diocese of Kansas City, occurred on Friday of last week, August 28th. Mr. Dunn was a graduate of Yale University and the Theological Seminary of Virginia. He was ordained both as deacon and as priest in 1866 by Bishop McCoskry of Michigan. He has been in his present position, both as rector and as secretary of the diocese, for a number of years.

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C. K. NELSON, D.D., Bishop.

Constitution and Canons Under Way.

THE COMMITTEE on Constitution and Canons for the new diocese of Atlanta, of which the Rev. Troy Beatty of Athens is chairman, is at work, and asks that all suggestions and recommendations be sent to the chairman at an early date. The committee is composed, with the chairman, of the Rev. C. B. Wilmer, D.D., and Rev. S. A. Wragg, and Messrs. H. C. White, Ph.D., G. L. Pettigrew, Wm. E. Searcy, Jr., and T. E. Berry. The new diocese holds its first convention since organization in Atlanta, December 9th, in the youngest parish in the diocese, All Saints. The diocese has been acting under the old constitution and canons of the diocese of Georgia since its organization, with such changes as were necessary to be made at the time.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Gifts at Manitou.

ST. ANDREW'S, Manitou (the Rev. B. W. Bonell, rector), has had three handsome gifts. There are two windows from Frampton, London, the gift of Wm. A. Bell, Esq., of Pendell Court, Bletchingly, England, representing the Resurrection and the Maries. These windows are in memory of Dr. Solly, who in early days was lay reader at Manitous, holding the services in a tent. Mrs. E. S. Page of Cleveland, Ohio has presented St. Andrew's Sunday school with fifty well bound books and a beautiful picture of Burgos Cathedral for the rector's office. Mr. K. Pushman of Chicago has filled a long felt need of St. Andrew's by giving a Persian silk rug for the altar steps. The rug is green, corresponding with the general coloring of the church.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Death of Mrs. Bingham.

MRS. SUSAN GREW BINGHAM, wife of the Rev. Dr. Joel F. Bingham, died recently at Hartford after a prolonged illness. She is survived by her husband and two sons.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Four Brides of the Clergy from Williamsport.

WITHIN the past six months Williamsport, Pa., in the diocese of Harrisburg has given four of her daughters as brides of Church clergymen. The invitations are out for the wedding on September 10th of the Rev. Herbert Leslie Hannah, rector of the Church of the Redeemer, Sayre, Pa., and Miss Agnes Miles of Williamsport. The other three weddings were those of Miss Florence Brown to the Rev. Geo. W. Atkinson, rector of St. Matthew's Church, Sunbury, on April 23d; Miss Mary Emily Perkins to the Rev. Jesse A. Ryan, rector of St. Mary's Church, Williamsport, on April 29th; and Miss Blanche Pott Mundy to the Rev. H. G. Hartman, rector of Trinity Church, Shamokin, Pa., on June 10th.

IOWA.

T. N. MORRISON, D.D., Bishop.

Promising Work at Eagle Grove — Improvements at Cedar Rapids — Sioux City.

ONE OF THE most promising works in the diocese is that at Eagle Grove, in which small mission the Bishop on a recent visitation confirmed twenty-four people. The work here had been visited from time to time in former years by Archdeacon Judd, who held week-day services. For a long period there seemed to be no growth and there was much discouragement. But the seed was planted and the results have been astonishing. A large degree of interest has been aroused and

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Rev. IRA LANDRITH, D. D., LL.D., Regent. Miss HOOD and Miss HERON, Principals.

the people are bringing to completion an adequate church building valued at $5,000, which will be entirely paid for with the exception of about $1,000. This has been done without a priest in charge and is the result of the zeal and earnestness of the laymen themselves. Application has now been made to the Bishop for a clergyman, and he expects to have one soon in residence. The church will be completed and open for services about October 1st.

WE ARE PLEASED to record that two new Churchmen have arrived in Iowa, whose influence, we hope, will be largely exerted at a later period for the benefit of the Church. They are: John Henry Beckerman, an eight-pound son, born July 17th to the Rev. Mr. and Mrs. F. F. Beckerman of St. Luke's Church, Des Moines; and Simon Casady, Third, an eight-pound son, born August 17th to the Rev. and Mrs. Thomas Casady of St. Mark's Church, Des Moines.

EXTENSIVE improvements are being made in the interior of Grace Church, Cedar Rapids (the Rev. John Arthur, rector). The entire building is being redecorated. New work is being placed in the chancel of the church and a new lighting plant installed. In addition to this the church pews are being refinished as well as the choir stalls and altar. The total expenditure will be about $1,500.

THE PEAVEY HOME, just across Twelfth Street from St. Thomas' Church, Sioux City, has been given to that parish. The transfer was made by the executors of the estate of the late Frank H. Peavey, for the grandchildren of Mrs. Mary Drew Peavey, his mother, for whom he built the beautiful home. Mrs. Peavey was an earnest, devout, faithful member of St. Thomas' Church and a woman universally loved throughout the city. The gift most fittingly exalts her memory. While the three grandchildren live the home is to be kept as "The Mary Drew Peavey Memorial." At their death the property goes absolutely and without condition to the Church. The terms of the deed are most generous. The house is a commodious one of ten rooms with an unusually large attic. The grounds cover three large city lots. As the house has stood unoccupied for nearly two years, considerable improvement must be made at once. New heating plant, new roof, renewal of walls and floors will be undertaken at once. The rector and family expect to be in the new rectory by October 1st.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Return of the Bishop — Bequest for City Mission — Millis.

BISHOP LAWRENCE has returned from his trip to England and is now at his shore home at Bar Harbor, Maine, with his family. The Bishop will not return to his labors until late in September. An unusual number of the diocesan clergy went abroad this summer and they are now beginning to reach their home port. Practically all will have returned within the fortnight.

THE Episcopal City Mission of the diocese has received a large and welcome gift from the estate of the late Mrs. Robert Gould Shaw, widow of the gallant soldier in whose memory the fine St. Gaudens monument was erected in front of the State House in Boston. Mrs. Shaw died a year ago in Boston, and although the gift was not mentioned in her will, she had left directions that in due time the sum of $7,500 should be turned over to the mission to be used as the Bishop and superintendent should deem best.

THE PEOPLE worshipping at the mission at Millis are hopeful that ere long they will have a building adequate for services; and a step toward this end has been made in the gathering of sufficient money with which to purchase a lot of land. The mission is under the guidance of the Rev. Guy W. Miner, rector of St. John's Church, Franklin, who, in addition, ministers to several of the missions in the adjacent towns.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Bequest for Algonac—Return of the Bishop—Notes.

ACCORDING to the will of Frances Grey Smith, filed last week, $5,000 is to be paid to the diocese for the benefit of St. Andrew's Church, Algonac, the interest of which is to be devoted to Church purposes. Four lots are left as a site for a new church, and the residue of her estate, after other beneficiaries are paid, will go toward the erection of a new edifice and rectory.

THE BISHOP of the diocese is expected to return about the 11th of the month, having been absent in attendance at the Pan-Anglican Conference. A deputation from the Church Club will meet him at London, Ontario, a special car having been engaged. This club has been organized during the Bishop's absence, and at his request. Its purpose is to coöperate with the Bishop in his work. The club has been formed two weeks and already numbers over one hundred members.

THE REV. ALBERT J. NOCK, rector of St. Joseph's Church, Detroit, has been persuaded by his congregation to take a vacation on account of his health. The Rev. C. L. Arnold has been asked to take charge of the services during Mr. Nock's absence.

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Thought System Would Soon Tolerate Coffee

A Boston lady tried to convince herself that she could get used to coffee, and finally found it was the stronger. She writes:

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"I argued that my system would soon accustom itself to coffee, and continued to use it, although I had a suspicion that it was affecting my eye-sight, also. The kidneys early showed effects of coffee, as I found by leaving it off for a few days, when the trouble abated.

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"At present time my health is excellent, due to a continued use of Postum, with a general observance of proper hygiene. Of nothing am I more convinced than that if I had continued drinking coffee, I should be today little less than a nervous wreck, and possibly blind."

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MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Return of the Bishop.

BISHOP WEBB sailed from London by the steamer *Minnetonka* of the Atlantic Transport Line, on Saturday, August 22nd, and arrived in New York on the 31st ult. He expects to be in Milwaukee about the 10th.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Two Bequests — Clerical Salaries Increased — Summer Work at St. Timothy's, Philadelphia—New Rector at Kensington—Notes.

THE SUM of $5,000 from the estate of the late James Sadlier is bequeathed to the City Mission for the endowment of a room in the Home for Consumptives at Chestnut Hill. The Church of the Nativity, at Eleventh and Mt. Vernon Streets, receives $1,000 from the same estate.

DURING the past year four mission parishes within the bounds of the Germantown Convocation voluntarily increased the salaries of the missionaries in charge.

AN ACTIVE summer work has been carried on at St. Timothy's chapel, Reed Street near Eighth, by the vicar, the Rev. Fred. T. Keable. The old historic Riverside Tavern at Paulsboro, N. J., on the banks of the Delaware, was secured and used as a place for a delightful week's outing for the members of the choir and the women and children of the parish and has been filled all summer with new relays each week.

THE NEW rector of the Free Church of St. John has assumed charge of the parish. The Rev. Robert Woodruffe was born in Ingersoll, Ontario, October 13, 1876. As a boy he was under the late Archbishop of Rupert's Land, who was headmaster at St. John's School for Boys. He was graduated from the University of Manitoba and later from the University of Toronto. Before coming to Philadelphia he was a curate at the Church of the Holy Communion, New York.

THE LATE Lieutenant Roscoe Spear, U. S. N., who died at his home, "Elmwood," near Norristown, on Monday, August 24th, was buried with full naval honors on Thursday, August 27th. The services were held at All Saints' Church, Norristown, the Rev. F. H. Finn and Chaplain C. W. Wright of the United States Navy officiating.

THE CAUSE of charity lost a friend and worker in the death on Thursday of last week of Mrs. Mary Dobson Hutchinson. The burial took place on Monday, August 31st, from the Church of St. James-the-Less, of which the deceased was an active member; the rector, Rev. Edward Ritchie, officiating.

BISHOP WHITAKER is still at Ventor and is expected back in Philadelphia about October 1st. The Bishop Coadjutor is travelling on the Continent of Europe and is expected about October 10th. The Rev. T. J. Garland was to have returned this week, as was also the Rev. J. B. Harding, both of whom have been in Europe.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Indian Convocation.

THE INTERESTING meetings of the Indian Convocation were held beginning August 22nd on the reservation, at Sand Hill church, fourteen miles from Merriman, Neb., with over 3,000 Indians in attendance. These meetings have been fully described in other years and are among the most picturesque of all Church gatherings. Bishop Hare was, happily, able to be present.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Personals.

THE RT. REV. R. A. GIBSON, in company with Archdeacon Neve, Mr. Joseph Wilmer, and Mr. and Mrs. P. H. Mayo, have been attending the Pan-Anglican Congress and Lambeth Conference, from Virginia, have returned home. The Rt. Rev. Beverly D. Tucker, Bishop Coadjutor of Southern Virginia, has also returned from the Lambeth Conference. The Rev. J. M. Robeson, rector of Christ Church, Millwood, is spending his vacation in Stafford County, Va. Bishop and Mrs. Paret of Baltimore spent several weeks of the summer as the guests of Mrs. Stephen Putney at Ingleside, Wytheville, Va.

THE REV. FRANKLIN A. RIDOUT, pastor of the new work at Ginter Park, Richmond, has been visiting at Peekskill, N. Y. The Rev. Thomas Darst, rector of St. Mark's Church, Richmond, who has been abroad as a delegate from the diocese to the Pan-Anglican Congress and who visited a number of places in England, Ireland, etc., has returned home and officiated in his church on Sunday, August 16th.

WASHINGTON.

Successful Mothers' Meeting — New Choir School Property Nearly Completed.

ST. JOHN'S CHURCH, Georgetown (Rev. F. B. Howden, rector), has one of the most flourishing mothers' meetings in the diocese. It has been in existence almost fifty years. It is composed of the wage-earning mothers of the parish, and brings into their busy lives on one afternoon each week such brightness and spiritual uplift and cheerfulness as otherwise they would not have. The dues are one cent a week, used exclusively for charitable purposes. That the membership is large is seen in the number of objects that these mothers have subscribed to: the Children's Hospital, Home for Incurables, the Episcopal Eye, Ear, and Throat Hospital, Association for the Blind, and clothing for a mountain girl in North Carolina. Once a month, as well as at Christmas and Easter,

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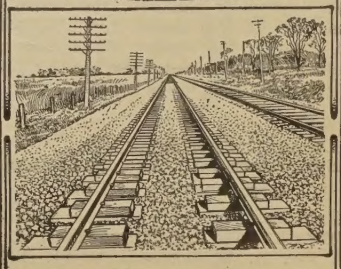

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they have refreshments at the meetings. Each meeting begins with a short prayer service and one of the clergy of St. John's gives a brief talk. Then some lady in charge reads a selection from a carefully chosen book, care being taken to change the style of reading fram grave to gay, so as not to be tiresome, but rather helpful. This part of the programme the mothers always enjoy. Mrs. Julia E. Pond has been the directress for twenty-one years, assisted by Mrs. S. W. Rittenhouse, Mrs. W. E. Middleton, Mrs. B. B. Bowen, and Mrs. R. G. Peck.

THE SPECIAL preacher at the open-air service in the Cathedral Close last Sunday was the Rev. Henry A. Brown, chaplain U. S. A.

ST COLUMBA'S CHAPEL, St. Alban's parish, of which the Rev. Wm. R. Bushby is the vicar, is about to undergo some needed improvements.

CANON BRATENAHL recently stated that the work of extending the sewer of Massachusetts Avenue, bordering the Cathedral Close, had been completed. Into this the sewer from the Cathedral School for Boys will lead and connection will shortly be made. Practically, therefore, the school is ready for its great work of usefulness. However, as the bishopric is vacant, the school will not open this fall; but next year, after the new Bishop has chosen the headmaster and all arrangements are completed, one of the finest choir schools in the world will be started on its great career.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Gifts at North Brookfield.

A LITANY DESK of oak and a litany book, presented to Christ Memorial Church, North Brookfield (the Rev. Rozelle J. Phillips, rector), were blessed by the rector on Sunday, August 16th. These are the gifts of Mr. Ernest Bothwell, the first in memory of his father, Sylvander Bothwell, the second in memory of his step-mother, Lizzie L. Bothwell. During the summer the church has been repainted at a cost of $275, and repairs are now to be made in the interior.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Improvements at Addison.

EXTENSIVE REPAIRS have been made on the Church of the Redeemer, Addison, N. Y. (the Rev. A. E. Dunham, rector). Some years ago the cross was blown off from the steeple. It has now been replaced, the gift of one of the vestrymen. The church and rectory have been repainted and the property, which stands in a conspicuous part of the village, has been otherwise improved.

CANADA.

News of the Dioceses.

Diocese of Rupert's Land.

ARCHBISHOP MATHESON and Mrs. Matheson arrived in Montreal, on their way home from England, by the steamship *Virginia*, August 21st.—THE RECTOR of St. Matthew's, Brandon, and Mrs. De Pencier, received many tokens of good-will from their parishioners on their departure to take up work in Vancouver.

Diocese of Quebec.

THE CHURCH at Port Daniel was consecrated by Bishop Dunn August 9th. The Bishop opened the new church hall at New Carlisle August 5th, and visited the popular summer watering place, Little Metis, later, where he preached in the church lately built, August 16th and celebrated Holy Communion. He preached at both services, at Evensong taking the same text and subject he had spoken upon at the Tercentenary service in Quebec. The summer services in St. George's, Little Metis, have been well attended and the work done well in every way, under the care of Principal Parrock of Lennoxville, who has taken charge of it this summer.

Diocese of Keewatin.

THE CHURCH at Wabigon will have the improvements lately made paid for by the Woman's Auxiliary of the parish. As the branch had only been formed about a month when the effort to raise the necessary funds was made, it speaks well for its energy and success.—THE MISSIONARY in charge of that distant mission station, York Factory, on the Hudson's Bay, the Rev. K. Harris, came down to be married in August. He has been seven years at York Factory and is returning to his work there with his bride.

Diocese of Toronto.

IT IS WITH great pleasure that the friends of the Sisters of the Church hear of the fine new and commodious building in which they are now settled in Toronto, to carry on the work of their school, which opens as usual in September.

Diocese of New Westminster.

A SPLENDID SITE has been secured for the new hospital at Alert Bay, and plans have been made for the building which will give a frontage of ninety feet. While the hospital is specially intended for Indians, a portion has been reserved for white people. Plans have been finished also for the new hospital ship, as the *Columbia* is now too small for the calls upon her. The Rev. John Antle, to whose enthusiasm and energy the success of the work is largely due, is busy arranging how to carry out the new plans.

Diocese of Huron.

THE DEBT on St. John's Church, Gencoe, has been materially reduced and all the parish activities are in a healthy condition. St. Alban's Church, Appin, has had the debt entirely paid off, the church has been renovated, and these two parochial organizations are in good order.

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Short Practical Papers on Doctrinal Subjects. By the Rev. CHARLES FISKE. With Commendatory by the Bishop of New Jersey.

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"Mr. Fiske has done a good work in this book because first of all he is emphasizing the absolute necessity of a Creed in contradistinction to so much of the creedless nonsense that is talked and written just now. The book is doctrinal in the best and most profound sense; but is absolutely free from controversial matter and theological technicalities. In clear, terse, easily comprehended language, and in short space, he treats great subjects so as to be comprehended of all readers. It is a useful book and well worth the reading."—*Southern Churchman.*

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"The pen of the writer is keen and epigrammatic, and its defence of Church and State is a rather refreshing one after the mass of ill-digested socialism and agitation of labor which it is the fate of the present century to have to listen to.—*Hartford Courant.*

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

It was before the day of . . . . **SAPOLIO** They used to say "Woman's work is never done."

EDUCATIONAL

MISS WOODBERRY'S SCHOOL for girls that is to open in Atlanta, September 16th on Peachtree Street, has a large enrollment and has had most encouraging support from the Bishops and clergy of the neighboring dioceses to Georgia, as well as the clergy of Georgia. Miss Rosa Woodberry, the principal, is an educator of long experience in the diocese of Atlanta, is vice-president of the Woman's Auxiliary, and on the editorial board of the new diocesan paper.

EXTENSIVE REPAIRS have been made during the summer in the property of St. Katharine's School, Davenport, Iowa, one of the institutions of the Sisters of St. Mary. In the main building the reception parlor has now become the library and is well filled with some 5,000 volumes. Three large rooms, at the left of the front entrance, have been thrown together into one long hall, which will be the new school room. The big chimney in one of the walls is being removed, with four handsome mantels, and the ceiling will be supported with steel beams, held in place with iron pillars. The nine long French windows which open directly on to the wide west veranda and the high ceilings of the rooms, make its lighting ideal for study purposes. It will accommodate some seventy single desks for the academic course. The large hall, formerly used by the students as a study hall, becomes the dining-room being much larger than the rooms formerly utilized for that purpose. The old dining-rooms are now made available for the use of the preparatory and primary departments. The gymnasium and class rooms have been redressed, the laundry has been moved and refitted, and the heating plant enlarged. A fine new organ has been placed in the chapel.

In the West building, connected with the older building by cloisters, two porches have been removed and three others entirely rebuilt with Corinthian columns and bases. The south parlors of the West building will be the reception rooms of the school. The studio will be just across the hall to the north, its northern and western light being especially advantageous. The north room of the first floor will be used for domestic science classes, and upstairs the four large south rooms will be used as dormitories by teachers and graduates. Across the hall, but completely cut off from the other part of the building will be the infirmary, with its own private staircase and bath, and two large rooms.

All these improvements result in a plant giving opportunity for the best work that can be given to an educational institution, and that work is being given by the efficient management of the Sisters of St. Mary, who took charge some six years ago. The value of the property is now estimated at about $250,000. The growth of St. Katharine's and its splendid work are among the best advances made by the Church in the Middle West.

One of the Important Duties of Physicians and the Well-Informed of the World

is to learn as to the relative standing and reliability of the leading manufacturers of medicinal agents, as the most eminent physicians are the most careful as to the uniform quality and perfect purity of remedies prescribed by them, and it is well known to physicians and the Well-Informed generally that the California Fig Syrup Co., by reason of its correct methods and perfect equipment and the ethical character of its product has attained to the high standing in scientific and commercial circles which is accorded to successful and reliable houses only, and, therefore, that the name of the Company has become a guarantee of the excellence of its remedy.

TRUTH AND QUALITY

appeal to the Well-Informed in every walk of life and are essential to permanent success and creditable standing, therefore we wish to call the attention of all who would enjoy good health, with its blessings, to the fact that it involves the question of right living with all the term implies. With proper knowledge of what is best each hour of recreation, of enjoyment, of contemplation and of effort may be made to contribute to that end and the use of medicines dispensed with generally to great advantage, but as in many instances a simple, wholesome remedy may be invaluable if taken at the proper time, the California Fig Syrup Co. feels that it is alike important to present truthfully the subject and to supply the one perfect laxative remedy which has won the appoval of physicians and the world-wide acceptance of the Well-Informed because of the excellence of the combination, known to all, and the original method of manufacture, which is known to the California Fig Syrup Co. only.

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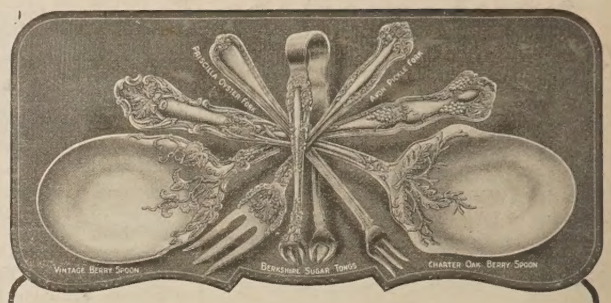

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No doubt you often find articles in The Living Church with which you do not agree. That is because it is the editorial policy to discuss the live questions before the Church without hedging. It is inevitable that, writing on very many subjects, the editor will sometimes be wrong when he thinks he is right; it is just possible that the same thing is true of the Reader. But the editor always gives opportunity for readers to explain the "other side" in the department of Correspondence. Thus his mistakes are sure to be corrected.

The purpose of The Living Church is to be suggestive to thoughtful Churchmen and to be helpful to Church workers. It is no part of that purpose to seek to convert every Churchman to the editor's point of view. The Living Church is not a one-man paper, and with a definite, outspoken, frank editorial policy, it is always intended that the view of other people should be welcomed. The Living Church is not a partisan paper.

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Faithfully yours,

THE YOUNG CHURCHMAN CO.,

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